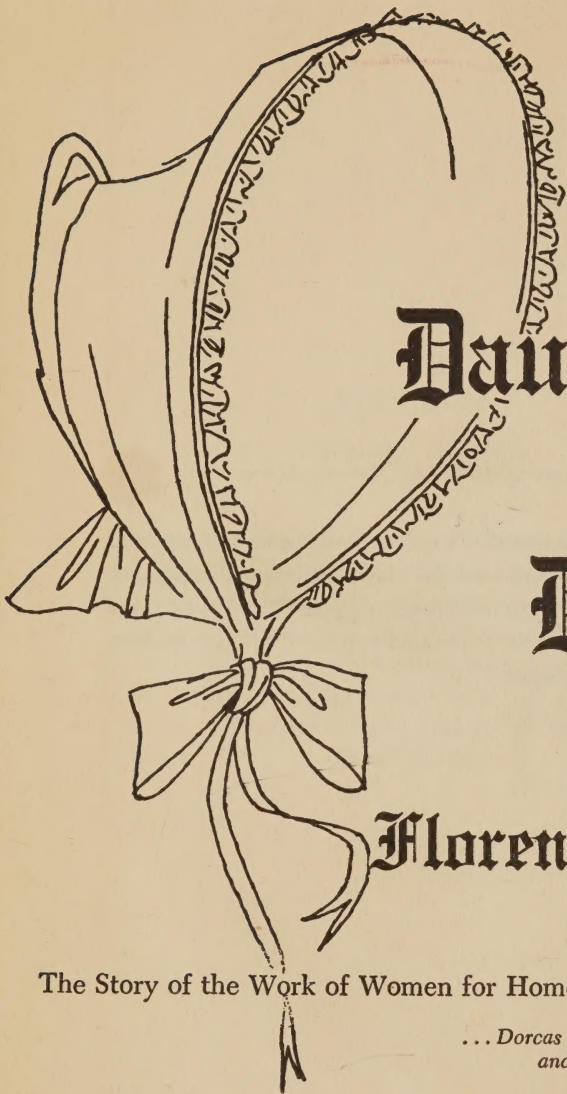


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Daughters of Dorcas

Florence Hayes

The Story of the Work of Women for Home Missions since 1802

*... Dorcas ... was full of good works
and almsdeeds which she did.*

Acts 9:36

BOARD OF NATIONAL MISSIONS Presbyterian Church in the U.S.A.
156 Fifth Avenue, New York 10, N. Y.

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THE AUTHOR HOPES that Presbyterian women's groups will make full use of this book for plays, skits, dramatizations, or talks. However, anyone wishing to reprint excerpts from the book will please write to the author at 156 Fifth Avenue, New York, for permission.

THIS BOOK

is lovingly dedicated

to

all the "daughters of Dorcas" in
the Presbyterian Church; especially
to those who sent stories and other
items to help in the preparation of
this material; to those who through
the years have written to say, "We
like OUTREACH"; and to all other
Presbyterians.

F. H.

ACKNOWLEDGMENTS

Appreciation for help in collecting material for this book is extended to Dr. Charles A. Anderson and his staff, Mr. Guy S. Klett and Mrs. Nixon Mumper, at the Presbyterian Historical Society in Philadelphia; to the Research Department of the Board of National Missions; to the Historical Societies of New York and Philadelphia; to the many readers of *Outreach* who contributed material; to ministers and church historians who searched their files for old records and old newspaper clippings; to Mrs. John M. Beatty for her assistance; to Miss Ann Elizabeth Taylor for the loan of Miss Theodora Finks' typescript; to Miss Elinor K. Purves, Mrs. Matthew C. Cavell, Miss Mabel M. Sheibley, and Dr. Hermann N. Morse for reading the manuscript and offering suggestions; and to the many authors who have written of that early period of history.

F. H.

Introduction

THOSE who find pleasure in searching for and restoring antiques have much of the same kind of satisfaction that an author has who sets out to find and to assemble facts and notes on personalities of the past. There is the lure of finding the unusual buried amid valueless clutter. There is the thrill that comes from rescuing a treasure from oblivion and the joy that comes from restoring it to further usefulness.

A good antique must be sturdy, it must be beautiful or quaint, it must be sincere and real. So must a fact have the quality of strength if it is to be worthy of inclusion in the story; it must have interest either because of its beauty or rarity or both; and sincerity must be inherent in each episode.

Mrs. Hayes has proved herself a true connoisseur of that which has value and which deserves to be preserved as she has searched through voluminous material, much of it previously unused. She is a true craftsman as she restores and arranges her findings into a form usable and enjoyable for women today. In the selecting process she has shown constant discrimination in choosing that which is accurate and which has a place in the story of the women's missionary movement in America. In the rewriting and arranging, every effort was made to get to authentic sources and to preserve the original flavor. Just as antiques are often found disguised

under paint or altered in line by later appendages, so historical data must be cleared of additions and alterations through endless research and comparison in order that an accurate and sincere account may be presented.

As the fragments are put together in proper relation to each other the design begins to emerge, and the reader of history is aware of an ongoing movement as revealed by the incidents and the persons of the story. Incomplete as the record is and must ever be because so much has been mislaid or lost, enough is here to give heart to those today who carry on that which had beginnings under such different conditions. Much may be learned from a backward glance and much impetus is gained from an acquaintance with those great souls who pioneered and laid foundations upon which the structure of tomorrow must rest. Our chief concern in leafing through the pages of history is not limited to finding the antique, but in restoring it for use today and preserving it as an inspiration to the creative spirits of tomorrow.

It is in the confident hope that DAUGHTERS OF DORCAS in telling the story of Presbyterian women and missions will serve as an inspiration to the women of the Presbyterian Church that I take special pleasure in introducing the book to them.

JEAN MOORE CAVELL, *Chairman*
Sesquicentennial Celebration Committee

In the Beginning— *“Pious Females”*

SOMEWHERE behind the misty curtain of Time lies buried, perhaps forever, record of the First Female Cent Society, Female Mite Society, Female Tract Society, Dorcas Society, or whatever the women of the Church chose to call their societies in the early nineteenth century. Lost also is the name of the woman who inspired the first such organization. Possibly some day, among the forgotten papers of some long-forgotten ancestor or among the crumbling yellowed records in an old church vault, someone will discover earlier data than have yet come to light. One can only hope that if such records be found they may explain what magic there was in the number 1800, struck by the Clock of Time, that started women of the several denominations organizing societies within the next few months.

Or was this new departure, as it was called in the early days, an extension of the work church women had done during and after the Revolutionary War, first sewing and knitting for the soldiers, then helping to care for the widows and orphans they left behind? Did the women borrow a leaf from the journal of their Quaker sisters, who as early as 1793 had organized the “Female Society for the Employment of the Poor,” in 1801 the “Female Association,” and later the “Female Hospitable Society”? Or was the movement the natural outgrowth of the desperate need of the times? For years following the Revolutionary War the nation was in a chaotic and unsettled state. Unemployment was mounting. Poor widows with children were unable adequately to feed and clothe them. Orphans were not properly cared for. Thousands of families were leaving their homes and churches to push westward,

usually without a minister of the gospel accompanying them. And there were the Indians to be evangelized and their children taught to read and write.

We read that the Church fathers "viewed the situation with alarm" and deplored the fact that contributions were inadequate to meet the growing need. Can't you see the women putting their bonneted heads together and asking themselves, "What can we do about it?" They felt impelled to undertake some "second-mile" giving, as it would have been called a few years later, to projects for which they would be entirely responsible. They would earn, or somehow manage to save, a few extra pennies and donate these sacrificial gifts to these causes. They felt that in union there would be greater strength, and unite they did.

But what to call themselves! There were several men's missionary societies, interdenominational, already in existence. If the women organized as female missionary societies, which they knew they would be, would they not be accused of competing with the men? Might not their ministers have insisted that they turn over their sacrificial gifts to the men's fund? Might they not say, as, in fact, one minister did, that for women to form such societies would be "ostentatious"?

Church women of all denominations began to organize under the titles before mentioned. So far as can be discovered, it was not until 1812 that Presbyterian women used the word "missionary" in the names of their little groups. While in the beginning the New Hampshire societies, which were Congregational, though with a large sprinkling of Presbyterian women members, called themselves "Cent Societies," later they, too, often added the word "missionary" to their societies' names. In fact, these societies may have been formed for the purpose of aiding the New Hampshire Missionary Society, a men's organization. At least that seems to have been the impression of the men of the New Hampshire Church. Excerpts from the Report of the Trustees' Committee of that society for 1817 read as follows:

. . . Although the amount which the Cent Societies have contributed to the Missionary Society was much less last year than it was in years preceding, yet the trustees believe that as much has been contributed in the state as in any former time; but that a large part goes to other objects of charity. They are not opposed to foreign missions, Bible societies, and educational societies. They rejoice in the success of these institutions, but they hoped that the establishment of these would not diminish the means of our Domestic Missionary Society. Souls are as precious in New Hampshire and the neighboring parts of Vermont and Maine as in any portion

of the world. Shall we leave our own fields to noxious weeds and barrenness to cultivate one at a distance?

. . . We are sensible that people have a perfect right to direct their own charities; yet we cannot refrain from reminding the pious females of New Hampshire that the Cent Societies were at first instituted to aid the funds of the Missionary Society.

. . . The Cent contribution is one of the happiest expedients which has been devised . . . Will you leave the Domestic Missionary Society to languish, and its operation to cease?

Signed: ASA M'FARLAND	}	Trustees' Com.
THO. W. THOMPSON		
ABRAHAM BURNHAM		

(Report of the Trustees' Committee of the New Hampshire Missionary Society.)

* * *

It seems to have been the women of the Baptist Church who led the way in the organizing of female societies. The first such society of which there is record, with the exception of the already-named Quaker societies, is the Female Cent Society (Baptist) of Boston, formed on October 29, 1800. The Congregational women of the same city followed them in only a few months. In April 1801 they formed the Boston Female Society for Promoting the Diffusion of Christian Knowledge, to "diffuse the Gospel among the people in the newly settled parts of our country, among the Indians, and through the more distant regions as circumstances shall invite and the ability of the Society shall admit."

Women of the First Presbyterian Church of Newark, New Jersey, in 1803 formed the "Female Society for the Relief of the Poor and Distressed Persons in the Village of Newark." Within two years the purpose of this society seems to have been enlarged and the name changed to the "Female Charitable Society, for the Relief of Poor and Distressed Widows and for the Instruction of Poor Children." At least that is the name printed on the title page of a "charity sermon" delivered before that group in 1805 by the Rev. Alexander MacWhorter, D. D., minister of the First Presbyterian Church of Newark from 1759 to 1807, with the exception of the two years spent in a pastorate in North Carolina. Dr. MacWhorter in his sermon extolled the good works of this society and implored the brethren to "open their hearts and hands liberally and generously to it." Since he did not say that it was the first of its kind, one is led to suspect that the idea of a female society was not new to him and that he may have known of earlier or contemporary societies.

Under the name of the Female Cent Society of the New Utrecht Church, Brooklyn, New York, the women of the Dutch Reformed Church started the first independent work of that denomination of which there is record in 1815. In July 1819 the Methodist women formed the Female Missionary Society of New York as an auxiliary of the Methodist Missionary Society (men's) organized the same year, the first of that denomination on record.

The significant thing, however, is not which denomination originated the idea of female societies or where or when. It is that, in spite of the terrific handicaps they faced, church women had the temerity to form societies in a day when such a movement was not looked upon with favor by the brethren, not even by the male members of their own families, to say nothing of their pastors and elders.

Possibly those women were not even aware that they faced such "terrific handicaps." What seems quaint, even a little ridiculous, in our time was, of course, the accepted thing in the day in which it happened. The women were no doubt prepared for whatever opposition they faced. It may have been that opposition, plus the attendant hardships, that strengthened their spirit and their determination to forge ahead. Certain it is that the societies grew and prospered and proved a blessing not only to themselves and the objects of their prayers and support, but to their churches, pastors, and elders as well. There were many times when the gifts of their "mites" meant the difference between a lean and a fat year for the missionaries they helped to support, and many a young man was enabled to prepare for the ministry because of their financial aid and assistance. Some of those female societies of all denominations have functioned without a break, though under different names, since the day they were organized nearly a century and a half ago.

Since no list of the early female societies of the Presbyterian Church seems ever to have been compiled, the names of those about which information has been gathered from a multitude of sources will be found in the Appendix. Interesting quotations from the constitutions or early minutes, as well as unusual anecdotes from other sources, are included for the light and color they throw upon the times.

If the members of those early societies were not geniuses, certainly they were women of great endowments. Touched by the needs about them they began with empty hands, for in their day women themselves handled little or no money, and in a relatively short period their influence was being felt half way round the world. Starting often as little prayer groups, they began to organize for active service, pledging them-

selves to give small amounts toward a working fund. In the beginning money was raised largely by initiation fees of from six to twenty-five cents; annual, quarterly, or weekly pledges; and "fines." Dues ranged from twenty-five cents to a dollar a year. The Female Tract Society of Middletown, Virginia, foreseeing that all women might not be able to pledge even this amount, agreed that one might "pay her subscription by sewing at the meetings." In some societies women could pay five dollars and become life members, but instances of such large gifts were rare. The average gift was a cent a week.

Sometimes men were invited to be "honorary guests" and asked to make contributions. In a few cases societies appointed "collectors" to go through the community asking for donations. Occasionally women appealed to their ministers to seek additional aid for their cause through the congregation, as did the Female Charitable Society of Newark, New Jersey, the Female Benevolent Society of Princeton, and others, and in these cases, at least, the ministers seem to have been happy to do so. Another means of increasing the working fund was the assessment of fines upon tardy or absent members. Apparently it was considered a minor offense to be tardy and a major one to be absent. Both were avoided if possible, since at the next meeting the secretary was sure to read aloud not the names of members who were in their places at the appointed hour but those from whom fines were to be exacted. "The usual wording of the secretary," wrote someone about the Women's Sewing and Reading Society of Lawrenceville, New Jersey, "is, 'We regretfully note that the following members were absent,' then follow with the names, not a long list, generally. The manner of the record was calculated to make the delinquent feel very shame-faced when the minutes were read at the next meeting." If a woman found that for some reason she could not attend a meeting, she was expected to send a substitute. Failing this, she must pay a fine of "6 and $\frac{1}{2}$ cents." A tardy member usually paid "3 and $\frac{1}{4}$ cents."

In later years, one society adopted a simple fare for their suppers. "Any women transcending the rule subjects herself to a fine for missionary purposes," the society voted. One society earned money by "making shirts for men at 50¢ each." In time, women devised other means of raising funds for their work. They made articles to be disposed of at their society's "sales," they held sewing and spelling bees, they saved from their butter and egg money, they baked cakes to sell, they pieced and sold quilts, they turned over to their societies money given them for their personal use. The members of one society are reported

to have scoured the hills of the countryside gathering wool to be woven into cloth to be sold for the purpose of increasing their gifts to their society's fund.

This was indeed a day of self-denials, of really sacrificial giving. An old letter in the *Panoplist* of Boston, addressed to the treasurer of the American Board of Missions, to which the Presbyterians as well as Congregationalists of that day contributed, bears evidence of such giving. Whether or not Presbyterian women were among these sacrificial givers mentioned, we have no way of knowing. It runs:

Dear Sir—

Mr. M. will deliver into your hands \$177. The items are as follows—

From an obscure female, who kept the money for years waiting for a proper opportunity to bestow it upon a religious object,	\$100.00
From an aged woman in Barnet, Vt., the avails of a small dairy,	50.00
From the same, being the avails from a superfluous garment	10.00
From the Cent Society, in this place, being half their annual subscription	11.00
From a women in extreme indigence	1.00
My own donation being the same hitherto expended in ardent spirits for my family, but now totally discontinued	5.00

Qualifications for membership in the early societies varied: "Any Female of good moral character, upon agreeing to the constitution and subscribing the weekly sum of one cent, may become a member of the society," stipulated the Female Charitable Society of Chatham, New Jersey. "Any Female may become a member by subscribing her name and paying the sum of 52 cents or more at each annual meeting, and not less than a majority shall ever be able to displace a member," read the constitution of the Female Evangelical Society of Parsippany, New Jersey. Compare these simple rules with the stern qualifications for membership in the Female Missionary Society of Rindge, New Hampshire, organized in 1814. Although this was probably a Congregational group, it would have had a large Presbyterian membership.

"No one shall become a member of the society unless they bear a good moral character and are willing to forsake the vanities of the world. If a person desires to become a member, it should be mentioned in one meeting, and if no objection is raised after standing one month, she will become a member by signing these articles: 'We promise to be watchful over one another in sisterly love, tenderness, and kindness,

not to *expose* one another's infirmities. If our members shall prove disorderly or scandalous in her daily walk, or fall into dangerous errors, and if after some private means of reformation be used, they do not succeed, and should our united efforts and prayers and admonitions prove ineffectual to reform the offender, she shall be excluded from the society.' " The society was secretly enjoined "that none of the transactions of the society shall be mentioned in any of the families, and that trifling discourse or family affairs, any further than shall be to 'God's glory,' shall not be mentioned in the society."

One other group, at least, recorded concern about the "order and decorum" of its members. The Female Missionary Society of Batavia, New York, agreed to "avoid all evil speaking, one against another, whether they be present at the time or absent," and upon the president was put the burden of preserving "due order and decorum at all meetings."

Several societies decreed that membership was to "consist of females only, married or unmarried," the wording varying slightly with the society, that of Poland, Ohio, for instance, adding "and no other shall be admitted as members." One group voted "not to exclude donations from the other sex," however. The Ladies' Home Missionary Society of Whitehall, New York, left the initiation fee "voluntary on the part of the Ladies, and solicitations from the Gentlemen could be made by the directors at their own discretion." It is reported that as late as the 1870's, "if a man so much as set his foot in the room when the Female Auxiliary Society of Pleasant Ridge, Cincinnati, were holding meetings, business was suspended, a hymn was sung, and the man was kindly but firmly invited to leave."

But not all societies adopted such a "policy of exclusion." For instance, the constitution of the Female Charitable Society of the Pittsgrove Presbyterian Church, Daretown, New Jersey, was "signed and subscribed to by 65 Females and 5 Males." From the beginning the work of the women in the Huntingdon (Pennsylvania) Presbyterial Society was identified with that of the men, while the Bethel Missionary Society, Presbytery of Pittsburgh, Auxiliary of the Western Foreign Missionary Society, had 106 members, of which only 44 were women, though in 1840 the women organized their own society. In the beginning the Female Benevolent Society of South Salem, New York, "allowed no gentlemen at their afternoon gatherings, but within a few years . . . meetings were continued into the evening, and the gentlemen were expected to arrive in time to partake with the ladies of a supper provided by the hostess,

consisting of bread and butter, tea, one kind of cake, and applesauce, for which each paid ten cents." The Female Missionary Society of Batavia also reported that "in the early years, with homes widely separated, the husbands were obliged to drive for the ladies; from the first the gentlemen were always honorary guests at suppers."

The Female Sewing Society of Peach Orchard (Hector), New York, organized in 1844, went still further. They agreed that while "any lady might become a member by signing the constitution and contributing 25 cents, any Miss by paying 12½ cents, a man must pay 50 cents." The men were considered honorary members, but "the women would not let any man talk at their meetings."

The records of the Female Cent Society of Liberty County, Georgia, organized in 1817, also had an inclusive membership. "A Little Miss" contributed "6 and ¼ cents" to the society, "A Gentleman" pledged \$20; "A Little Boy and His Sister" pledged \$5, but "most of the members pledged a cent a week." Whether "A Gentleman" was allowed to speak in meeting, or even gain admission to it, is not recorded.

Many societies from the first expected their minister or elder or other male member of the church to "open and close the meeting with prayer." The Female Benevolent Society of Princeton agreed to have a patron, "who shall be some respectable gentleman chosen by the society at the annual meetings who shall be expected to attend the annual meeting and to counsel and aid the institution in the execution of its benevolent design." The Smithtown, New York, Female Charitable Society recorded in its constitution that "a minister or male member of the church shall be invited to meet with us and open by prayer, after which he shall withdraw, unless particularly requested by the society to tarry." Several societies sought the counsel and approbation of their ministers or elders on all their work projects.

It was the Female Charitable Society of Bedford, New York, that was responsible for the policy of listing gifts of women's societies in the church paper, the *Christian Advocate*. In 1828 they sent \$50 to the Board of Missions, a sizable sum for the day, and requested that a notice of their gift be printed in the paper and a copy be sent to them. The Board not only agreed to do so, but thereafter established the policy of listing gifts of \$20 or more from any woman's society.

There is evidence of early attempts at cooperation on the part of societies. The Female Charitable Society of Chatham, New Jersey, in 1814 recorded that it would "cooperate with missionary societies in the vicinity in sending the Gospel to the 'sisters' who were destitute

of it." The Female Charitable Society of South Salem, New York, established in 1815, seems to have been the next to record such an attempt. "It shall be the duty of the secretary to record the proceedings of all the meetings of the society and to correspond with the secretary of other Female Societies, established for similar purposes upon such subjects as relate to the general interest of this society." As early as 1824 societies in a county in Pennsylvania were cooperating in a missionary project. The first record of any female society helping to support a missionary is also included in that same report. The Female Domestic Missionary Society of Lucerne County, Pennsylvania, which was composed of women's groups from several scattered churches, recorded that it would assume "one half the compensation of the Rev. Mr. Rhodes," also that "another missionary is to be sent for two months to receive whatever the society can give. . . ." A "subscription book" of the Female Missionary Society of Huntingdon, Pennsylvania, dated 1833, bears evidence that at least one other society undertook the partial support of a missionary. "We the undersigned, impressed with the sense of the importance of the general diffusion of Gospel light, do engage to pay annually so long as we shall conceive it to be our duty, the sum respectively annexed to our names for the support of Mr. William Reed, or such other individual as the Huntingdon Presbytery shall choose, as a missionary among the heathen." A few of the donors were: "Female Benevolent Society, \$5; a widow's mite, 12½¢; a female to missions \$2.96; Mary Gibson (old colored janitress) 25¢." Total gifts for the year were \$10.

The aim and purpose of the early female societies varied with the need, location, and the interests of their members, or, in some instances, of their ministers. Some were strictly charitable societies "instituted for benevolent purposes in their own community." The Newark Society, for instance, in the beginning worked only for those in need in their own village. According to their pastor, Dr. MacWhorter, they "succored many in distress, comforted many sick, paid the schooling of a number of poor children, and clothed a multitude of naked" in Newark. Some from the date of organization worked for home missions, some for foreign, some for both. Many societies gave money and sewed for "heathen schools in America," others contributed to day schools, where poor children who would otherwise not have received an education might learn something of the gospel. The Female Cent Society of the Hopewell Church, organized in 1814, divided its funds equally between the assistance of "poor but pious young men in prosecuting their studies at the

Theological Seminary in Princeton and the establishment . . . of a Female Library for their own use." It was agreed that the library should be "exclusively of a religious and moral nature, and no book shall be purchased but shall be approved of by the Minister and Elders of the Church . . . together with the officers of this Society." (See Appendix for the results.) Several societies "distributed religious books, tracts, and newspapers to the poor and sick," as did, for instance, the Female Charitable Society of Chatham, New Jersey. A few societies from the first helped furnish their churches, make repairs, etc. Many gave toward the minister's salary. The "sole object" of some societies was to "contribute toward the circulation of the Holy Scriptures." Several societies provided scholarships or part scholarships for mission schools.

The meetings of the Religious Female Cent Society of Bridgehampton, Long Island, were originally called by the pastor at the manse. The purpose of the society from the first was "to promote our own edification by cultivating a more extended acquaintance with the charitable efforts of a religious description which are made abroad, in our own country, and elsewhere. . . . Secondly, to collect at least a small sum of money, which, under the direction of the Presbytery of Long Island, shall be applied to the assistance of poor and pious youth in their education for the Gospel ministry." The societies in and around Buffalo are reported to have "given to missions, helped in local charities, sewed for institutions, and to have met in prayer circles." One society, the Female Domestic Missionary Society of Philadelphia, was organized for the purpose of "supporting a missionary to preach in the almshouse, hospital, and prison in the vicinity."

It is recorded that "as early as 1785 the ladies of the Bethel Presbyterian Church, Presbytery of Pittsburgh, met to sew for the young men studying for the ministry. A number of young men used to meet with the Rev. Joseph Smith [mentioned later as an agent of the Board of Missions] to study for the ministry at Buffalo, Washington County, Pennsylvania. The ladies of five churches, Bethel, Buffalo, Crass Creek, Chartiers, and Ten Mile, all in western Pennsylvania, united in furnishing these young men with clothing. These men were the first young ministers licensed by Redstone Presbytery. The women dyed homespun linen colored with new mown hay, and made for the young men suits for summer wear. For their winter suits they sent woolen goods east of the mountains to be 'pulled and dressed' and returned to be made up for wear."

All the work of the early female groups was undergirded by prayer.

Societies never failed to begin and close their meetings with prayer, and in season and out members pledged themselves to individual prayer for guidance and for the advancement of their work. The Female Heathen School Society, of Ballston Center, New York, in its report of 1841 made this entry: "Agreed as a society individually to retire at 9 o'clock on every Sabbath evening, or as near that hour as may be to implore a blessing on the Church and Pastor." Between meetings members frequently gathered at the home of one of their number to pray for "their church, the congregation, and their country." A member of the Batavia, New York, society, prayed as she sewed and knitted for the missionaries. (See also the Appendix.)

As time went on, Board executives and ministers looked more and more to the women for assistance. Some congregations apparently left missionary matters entirely to the women's societies. The Female Missionary Society of Potts Grove, Pennsylvania, organized in 1820, was said to have been for 56 years the sole agency for collecting funds for missions in the church. "The women met annually at the time of the preparation for the June Communion, the officers at the table in front of the pulpit receiving the dues, 25 cents per member," a report reads.

There is evidence that this growing "women's movement" was disturbing to many of the Church fathers, but there is also record in the General Assembly Minutes as early as 1811 of appreciation of the contributions of these "pious women." "We rejoice in the increase in missionary, tract, and Bible societies," we read. ". . . It has pleased God to excite pious women to combine in associations for the purpose of aiding, by their voluntary contributions, one or the other of the above institutions." Farther on we find a few words carefully phrased so as to inspire additional effort: "Benevolence is always attractive, but when dressed in a female form, possesses peculiar charms. . . . We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms." It must have done so. Note in the Appendix the number of societies that were formed from 1815 on through the next three or four years. There were probably many others whose names are lost.

Perhaps what Presbyterian women have most often quoted from the early Church records is the "lively pleasure" paragraph from the General Assembly Minutes of 1815, which has reference to women's gifts to what was the Assembly's newest project, the Theological Seminary at Princeton, New Jersey, which was organized in 1814, later called Princeton Seminary. It runs, "Resolved, that the Assembly have heard with

lively pleasure of the exertions of pious and benevolent females in some portions of our church, to raise funds for the support of indigent students in the Theological Seminary. By these seasonable exertions many promising youth have been supported at the institution, who otherwise could not have had access to its advantages. But notwithstanding all that has been done, the funds are still inadequate for the supply of all the applicants; and through the past years several young men of promising talents and piety were prevented from entering the seminary for want of support. The Assembly hopes that this fact will be sufficient to increase the number of female associations for the support of indigent students, preparing for the Gospel ministry. The money which such associations may raise, may be applied by the associations themselves to such students in the institutions as they think proper, or it may, which has usually been done, be transmitted to the professors, to be appropriated at their direction."

The women seem to have wholeheartedly accepted this invitation to help the theological students. Reports in the General Assembly Minutes indicate that in the next few years scores of female societies gave money, clothing, and other gifts to the Seminary. Gifts in cash ranged from \$16 from the Female Cent Society of the Presbyterian Church of Gettysburg, Pennsylvania, to \$343 from the Female Cent Society of the Cedar Street Church, New York. "The ladies of the congregation of West Town, New York," sent a large chest of bed clothing. One year the Reading and Sewing Society of Lawrenceville, New Jersey, donated to the Seminary "5 quilts, 9 comfortables, 3 pillows, cloth for pantaloons and vest, 1 vest made up, 2 pairs of stockings, a pair of socks, 1 pair gloves, 4 cravats." Other societies sent similar gifts in lesser quantities.

The General Assembly was pleased with the ready response of the women, and in 1817 wrote a pastoral letter that included the following: ". . . pious females are more extensively associated and more actively useful in promoting evangelical and benevolence objects than in any former period in the world. Let them go on . . ." That year a committee was appointed to "solicit donations for the Theological Seminary at Princeton."

In the Appendix are the names of many societies about which there usually is no previous or subsequent record. Whether some of them came into being for the purpose of aiding the Seminary and disbanded when they felt they had achieved their purpose or whether they went on, under other names, "collecting mites" and sewing for missionaries, we can only guess.

While the women were sewing for and sending boxes to the students, they must also have provided them with furniture for their rooms, for in the 1818 Minutes we read: "Many of the students were supported by charity, and therefore were unable to furnish their rooms in the Seminary. This difficulty has been removed by the generosity chiefly of benevolent females."

The executives of the Board of Missions, taking proper note of all these gifts to the Seminary, now began to nudge the "pious females" and ask for help with the Board's needs. A gift of \$25 for the missionary fund from a "female missionary society" is recorded in 1818, and the suggestion made that other societies be prompted to do likewise. The following year in the treasurer's report in the General Assembly Minutes there is the notation that gifts for the "education fund" were received from the Female Mite Society of Scrubgrass, the Female Benevolence Society of Fairfield, and the Female Praying Society of New Castle, all of Pennsylvania.

By 1825 women's societies must have made substantial contributions to the work of the Church, for in the General Assembly Minutes of that year this paragraph appeared: "We should be doing injustice to our own feelings, as well as to an amiable class of our fellow-labourers in the cause of Christianity, did we not here acknowledge how much our churches owe to the piety and active benevolence of females. In the Bible Society, Sunday School, Missionary and Educational Societies, and most eminently in these associations which have for their object the relief of the poor and suffering females and children, the influence of Christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them Godspeed."

Those "pious females," as the men of the Church invariably called them, and as they would have referred to themselves, for the expression was common and proper for the day, launched their societies in an era when "woman's place" was truly "in the home." The wonder is that she was ever able to leave it! Life for women in cities was of course less rigorous and demanding than it was for their sisters in small towns or rural areas, but it must be remembered that when the female societies had their beginnings, the population of this newly formed nation was largely rural.

We are indebted to Mrs. Frances Trollope, of England, for a peep behind the scenes as an American woman of "comfortable means" made preparations to attend a meeting of her society. Mrs. Trollope came to

this country in 1827 to engage in trade in Ohio, in the expectation of recouping the family fortunes. Unsuccessful, she returned to Europe disillusioned, even somewhat embittered, as her book, *Domestic Manners of the Americans*, published in 1832, testifies. Incidentally it was this book that established her reputation as a writer and filled the family's empty purse; it had several printings both in England and on this continent. Mrs. Trollope had traveled widely in eastern United States and from her observations drew a sort of caricature of the Americans of the day. Making due allowances, we can accept one picture from her book much as she set it forth. It is her description of a woman, the "wife of a senator or a lawyer," living in Philadelphia, preparing to attend her "Dorcas Society." She said that the woman put on her white apron and went into the kitchen to oversee the preparations for dinner. Then, removing it and laying it away, she sent for her carriage to be brought to the door, was helped into it by her "free black footman," and driven to her Dorcas Society by her "free black coachman." There she joined "seven other ladies very like herself," presented her contribution, her pieces of ribbon, cloth, and pins, and the "pin cushions, ink wipers, and pasteboard watch cases" she had made, produced her thimble, and asked for some sewing to do. "The ladies," she said, "talked of missions, the proceeds of the last sale, and their hopes for the next one." That afternoon the woman would perhaps entertain at tea some young missionary and three members of her Dorcas Society.

Mrs. Trollope's purpose in giving that description was to paint a picture of the life of an American woman of means as being empty and dull. She had not the vision to see that the woman she described and the members of sister societies were making history for the Church. She could not be expected to know that they were starting a movement that would encircle the globe, that they would eventually send missionaries with the gospel message to Indians and Negroes and whites in this country and through foreign fields to the ends of the earth.

At the other extreme of the social and economic scale was the rural church woman, who had no Mrs. Trollope to outline in detail her preparations for attending her female society, or to give a hint of the many chores she must finish before she could leave the house. We will have to go back in imagination nearly a century and a half to the home of such a member. Let us take a Scotch-Irish Presbyterian, since so many Scotch and Scotch-Irish families were pouring into the United States in those early days, and call her Mrs. MacIntosh. She and her husband had come to this country to carve a home for themselves out of the

wilderness. One thing we know: she had no free footman or coachman to transport her to her society or elsewhere. Life for her was stark and difficult, but never empty or dull.

Mrs. MacIntosh had to rise early every day in the year to keep up with her household duties. She did her carding, spinning, weaving, and dyeing, as well as the sewing for her family, which even included making her husband's shirts and "pantaloon" and every article the children wore. She made all the soap with which she did the family washing and cleaning, and that without even the convenience of running water. All the water she used had to be carried from a stream or spring or drawn from a well. In the evening she knit stockings and mittens and gloves and did her mending by the light of tallow candles that she herself had dipped.

In the summer Mrs. MacIntosh picked berries and fruits to be dried and stored away for later use. In the winter she preserved fish, meat, and what game her husband might kill by smoking it or salting it down or "curing" it for summer use. And there were the cows! In season and out of season she had to milk them and churn the butter not only for family use but to sell when she could. And of course she fed and cared for her chickens.

Mrs. MacIntosh's meals were plain and simply cooked over a huge fireplace, which smoked while it served to warm the room. Stoves were few and much too expensive for her. She had no matches. She didn't know what they were. If she did not bank the coals carefully when she went to her meeting, the fire would be out on her return. And after a hard day's work in the clearing, Mr. MacIntosh didn't like to be asked to go to the nearest neighbor, a mile away, to borrow coals for a new fire.

Mrs. MacIntosh wished she lived nearer her sister, who had homesteaded fifty miles to the north. She was curious to know whether the women of her sister's church had been able to gain the consent of their minister to form a cent society. But news and mail traveled slowly. She would have to await the visit of the "Yankee peddler" to bring word from her sister and her family, and she never could be sure whether he would come twice or three times within the year. Once a president of the United States was elected two months before the MacIntoshes knew who he was.

The primitive means of getting about that were familiar to Mrs. MacIntosh sound impossible today, yet she took them for granted. Sometimes she went to her meeting afoot. The meeting place, the manse, was only four miles away. Less frequently, when Mr. MacIntosh wasn't

using the horse, she rode horseback. Once in a while her neighbor at the edge of the clearing a mile beyond rode her horse half way, tied it to a tree, and left it for Mrs. MacIntosh to ride when she caught up to it. Once Mr. MacIntosh had had an errand in the same direction and took her to the meeting in his two-wheel oxcart, over a rough road. It was the day she was carrying her annual dues, payable in advance, in the deep pocket in her skirt. How those coppers jingled all the way to the meeting! And could those old pennies make themselves heard! Thicker than the silver dollars of today, they were nearly an inch and a quarter in diameter. Imagine the weight carried by a woman belonging to a "female dollar society" the day she paid her annual dues!

For years after the Revolutionary War, money was very scarce and hard to come by, and taxes were high. Few indeed were the pennies Mrs. MacIntosh had for her family and church needs, and there was scarcely anything left for herself. Yet she had pledged a penny a week for her Female Cent Society, and knew she would get it somehow. There had been times when she wondered where so much would come from, but she managed to earn it, a penny here, a penny there, through her butter money or the egg money or in some other way.

On the mornings of the days she was going to her meetings, Mrs. MacIntosh rose especially early. Her husband hadn't yet fully given his consent for her to belong to a female society. Before she left for her meetings she must add to her chores the preparation of supper so that all she need do when she returned was to heat it. She had noticed that if Mr. MacIntosh found the evening meal waiting when he came in from his day's work, he was less inclined to be critical of her female society. To make assurance doubly sure, before the sun was up she often baked his favorite pie for supper and set it out of his and the children's sight.

One of Mrs. MacIntosh's greatest joys was to work for her church and her cent society. No matter how many tasks there were at home—and she never neglected her family—she always found time to piece quilts for the society and its causes. At the last meeting the president had read a letter about a "heathen school" that had recently been opened, and added that several little Indian boys would enter school as soon as there were enough quilts on hand to keep them warm. That touched Mrs. MacIntosh's heart and set her to sewing far into the night. She must have her quilt ready to take to the society a fortnight hence, when the others were to bring theirs. She hoped, too, to sell at the

society's "sale" the pincushions and needlebooks she had made, so that the women could buy Bibles for those young Indian lads.

Today Mrs. MacIntosh moved quickly from task to task, humming as she worked. She prepared a snack for the boys so that they might have it when they returned from the "dame school" they attended a mile to the north and left a note in which she set forth a task for each one to complete before she came back. Since Mr. MacIntosh needed the horse today, she must go to meeting afoot. She did not want to be late. That would mean a fine of "3 and $\frac{1}{4}$ cents," not that she would begrudge the society the extra mite, if she had it to spare, but it was considered a disgrace to be tardy or absent from a cent society. Mrs. MacIntosh had never been late or absent. With a wave of her hand to her husband, who was clearing some new land at the end of the field, she was off, singing under her breath as she went:

Lord, it belongs not to my care, Whether I die or live.

To love and serve Thee is my share, And this Thy grace must give.

This, of course, is a purely imaginary journey back through space and time, but though, as novelists like to say, "The characters in this story resemble no one, either living or dead," Mrs. MacIntosh is a composite of all the rural women of the early 1800's who came to this country to worship their God in freedom and in peace, and, in and through their female societies, found work to do for the Lord. Her story is built around little anecdotes that have come from the archives, which, while they seldom give names, do give intimate glimpses into the life and times, the objects for which the early societies were formed, and the sacrifice and the spirit of dedication with which these women so faithfully carried on.

In the early years the work of the female societies was really pioneer work. With no previous experience to guide them, all their effort was a blazing of new trails. Few had had formal education, and none had had business training. Women never held office positions in those days. One can perhaps understand the apprehension of a minister who, when he learned that the women of his church were planning to organize a cent society, warned that it would be difficult to find women qualified to hold office. At this late date, however, his advice seems a little quaint. He suggested that the women select for president a "fearless woman with a loud voice" and for secretary "someone whose husband could write good letters and reports"! Could this man have been the pastor who insisted on doing the praying at the "female society" meetings in

his church, because, as he explained, "There's no telling what these misguided females would ask for in their prayers"? (Or was the latter three pastors? He is mentioned in three different sources: in the first he is said to have been from Pennsylvania, in the second, Ohio, and in the third, Michigan.)

Many potential societies must have "died a-borning" as did one, certainly, referred to in the following letter from a Mary Stone to her friend, Mrs. Mabel Ward, wife of Dr. Levi Ward, who had recently moved from Guilford, Connecticut, to Haddam.

Dear Friend: Since you were informed the other day that Mr. Elliott disapproved of Female Societies, you have doubtless inferred that his opinion would bear great weight with many, whether they were acquainted, or unacquainted, with the Reasons of his dislike. I saw him on Monday, and heard his sentiments on the subject in full. As every one who wishes may have opportunity of giving at the annual Contribution, and can if desirous, remit money to the Missionary Society much oftener, he thinks they are not very serviceable. He also believes such Societies to be ostentatious. He however desires to encourage a Charitable Spirit, which he seems very ready to ascribe to the Ladies in this Place; and believes they can find sufficient objects upon which to bestow their mite *within their own limits*. [The italics are ours.] He does not think however it is expedient for them to form a regular Society, for this purpose; but proposes to have someone ride round and collect what money can be obtained for the forementioned design, and then bestow it in a mite, in which our "left hand shall not know what our right hand doeth." If any Ladies who wish for such yearly Contributions, will take the trouble upon themselves, I feel myself willing to give a trifle, to be appropriated in this way; but I am unable to take an active part in the business, and if I was not, I should think it properly belonged to them.

We shall probably omit meeting, as we had intended, and shall gather what Money we can for the Original Plan, and send it enclosed in a letter with as little noise and ostentation as possible, and this I think may be done as often as Once or Twice every year without much observation.

Although I highly respect Mr. E's opinion very much, yet I verily believe, if contributions were more frequent and the perishing state of Thousands of the Human race, who have never heard of a Divine Revelation, and the duty of Christians giving liberally, more frequently made the theme of animated discourse, there might be much more effort toward civilizing and Christianizing the Heathen World . . .

I am, Dear Madam, Yours with unfeigned Esteem.

(signed) Mary Stone

Mrs. Mabel Ward Waters, who contributed this interesting bit of history, was a great-granddaughter of Mrs. Ward, to whom the letter was written. In an accompanying letter Mrs. Waters wrote: "Evidently

great-grandmother disagreed as strongly as Mary Stone with the pastor's views on woman's place in church work, for one of her first acts on moving to Rochester, N. Y., then a small village, was to organize and become the first president of the Rochester Female Charitable Society! This society is still living and thriving, and has never changed its name."

A society of Gilbertsville, New York, might have gone the way of the potential society of Guilford if the women had been less courageous and perhaps had not had the backing of at least one man. A clipping from the *Otsego Journal*, of Gilbertsville, Otsego County, New York, of June 28, 1941, reprinted here with permission, gives an interesting behind-the-scenes account of what happened when the writer's grandmother proposed starting a female missionary society. It runs:

More than 100 years ago [actually 1817] in the Old Presbyterian Church in Gilbertsville, now the beautiful town hall, my grandmother started a Female Missionary Society, the first in New York state.

"What is this crazy idea?" shouted the amazed church elders. "A Female Missionary Society indeed! This must be stopped at once. If it is allowed to go on, women will be completely unsexed and will get the notion of having money of their own. What can we do?"

A secret meeting was called for "men only," and the subject hotly debated for weeks, my grandfather standing firmly by my grandmother and the unusual and wild plan. It was solemnly proposed to refer the case to the presbytery. But the idea was given up because the men were so sure that the plan for a missionary society would fail that they dropped the subject, and the missionary society went on and is still going on.

It is not reported whether the women ever converted any heathen outside of Gilbertsville, but we know there were converts to the idea that women should have the right to work—even in their own home town—in spite of the strange idea that they have weakened that right by marriage.

(Signed) *An Old Gilbertsville girl,*

ANTOINETTE BRYANT HERVEY
New York, New York.

The constitution of that society begins: "We the Females of the town of Butternuts are convened this 26th day of May in the year of our Lord and Saviour Jesus Christ, 1817, for what we deem a laudable object."

The first article reads: "This society shall be called the Female Society of Butternuts for aiding Missions among the Heathen."

"They must have found the Heathen near," added Mrs. Hervey, "for in 1840 they sent money to the New Berlin, N. Y., church."

Apparently what some of the men of the Church feared would happen, if the "pious females" were permitted to form their own societies, did in fact come to pass: women were letting their voices be heard in "public

assemblies." As the work of these women grew and prospered, and their contributions were not only accepted but openly solicited, some in their gratitude for what they were able to do were moved to pray at mid-week prayer meetings. This seems to have precipitated a storm of protest, as is indicated in a letter written in 1825 to the Rev. Milton Badger, at Beloit, Wisconsin, by the Rev. Stephen Peet. At least Mr. Peet, who in 1837 was a missionary in Wisconsin under the American Home Missionary Society, and was later the prime mover in the founding of Beloit College, hints in his letter at more than one man's opinion. The letter runs:

You know we once had some talk about females praying in promiscuous assemblies, and you are aware that at an early period this practice prevailed to a limited extent. I am now able to say that the practice has almost entirely ceased. I do not know that it prevails anywhere even in small private circles. The fact was that in the earlier times when the number of praying men was small, and our meetings were mixed up with Methodist and Baptist who encourage this practice, our female members did occasionally, and in some places frequently, lead in prayer in common private prayer meetings, and in a few instances in time of interest, in a more public assembly. But as things have advanced our meetings became larger, the number of men who can pray increased, and especially as we are separated from other denominations, the practice has subsided and the voice of a female is seldom heard in any mixed meeting. It is more than two years since I have seen an instance. As I suppose (and I believe I told you) the thing has regulated itself. We tolerated it under the circumstances instead of coming out in violent attack upon it and the thing is ended without any trouble. I believe, however, that one of our members has had a little trouble, but it was chiefly owing to the fact that he took a different course—made a public attack upon it and thus aroused up a great deal of feeling and prejudice against himself even among those who favored the practice. I am satisfied that the course we took on the subject was wise.

Yours with sincere affection,

(Signed) STEPHEN PEET.

(This letter, sent to a "Mr. Adams," by Dora Cunningham, of Madison, Wisconsin, under date of May 14, 1936, is now in the Presbyterian Historical files.)

There is even reason to believe that a few women had ventured to let their voices be heard on occasions other than at prayer meetings, though nobody can say they were not forewarned. Almost every charity or missionary sermon of which there is record, backed with liberal sprinklings of quotations from Saint Paul, included a defining of woman's place in a man's world and reminded women that under no consideration were they to speak in public assemblies. It might be noted, however, that all managed to avoid the quotation from Galatians 3:28, *There is neither*

male nor female; for ye are all one in Christ Jesus. Even so eminent an ecclesiastic as Dr. Ashbel Green, chairman of the first Standing Committee on Missions, later president of Princeton, still later president of the Board of Missions, and in 1824 Moderator of the General Assembly, in a "discourse" delivered for the female society, August 23, 1825, in the church at Princeton, took the occasion to remind the women of the restrictions imposed upon them:

"... Women are, in no case, to be public preachers and teachers, in assemblies composed of the two sexes," he said. "This is explicitly and pointedly prohibited. Here, then, is one thing that Christian women may *not* do, in their endeavors to promote the religion of Christ. And I am well assured, that in making the statement you have just heard, all that I have said accords as fully with the views, wishes, and feelings of that Society at whose request I now speak, as it does with the spirit and injunction of sacred Scriptures..."

A pastoral letter from General Assembly to the Churches in 1832 can have left no doubt in women's minds as to the feelings of the Church fathers on the matter. This letter read: "Meetings of pious women by themselves, for conversation and prayer, whenever they can be conveniently held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer in promiscuous assemblies, is clearly forbidden to women in the Holy Oracles."

But though the women knew the Church fathers did not want to hear them pray or see them in action in public assemblies, they had no thought of turning back. In spite of discouragements, limitations imposed, objections raised aloud or merely hinted at, they continued giving their "mites"—their savings or small earnings—plying their needles, packing and sending missionary boxes, helping to educate Indian boys, aiding the missionaries by supplementing their inadequate, sometimes partly unpaid, salaries, and sewing for and helping finance students at the Princeton Theological Seminary. They knew their cause was just and good, and though they may have for a time, as Mr. Peet's letter suggests, discontinued praying in public assemblies, they increased their prayers in their own circles, thanking God for the opportunity to serve, asking only to be shown where their talents and gifts were most needed.

It would be interesting to know how the first missionary box happened to be packed, and when and where. Of course women had for some time been sending clothing, bedding, etc., to the theological students at Princeton. No doubt stories of the needs of the missionaries and

their families on the lonely frontiers touched the hearts of the women as had the stories of "indigent theological students." When the Seminary need became less acute, the women probably made a change in content and sent the boxes to the missionaries. They must have found it more fun to sew for the missionaries' boys and girls than to make "dozens of false bosoms and false fronts" for grown-up students. At any rate, "box work," as it was called, continued to grow and in a few years became an important part of the work of societies for home missions. In the report of the Female Missionary Society of Huntingdon, Pennsylvania, organized in 1828, we find: "So many boxes were packed by that group that it was said the carpet in the home of the Rev. John Peebles was almost worn out by the frequent gatherings of the women."

Even at this late date one cannot help hoping that a Ladies' Aid Society was quickly formed to buy a new carpet for the long suffering Mr. Peebles.

There is no measuring the comfort and joy and economic aid the women gave through their endless sewing. Many a missionary's family in those early days was dressed from the contents of the missionary box. Nor were the ministers forgotten. One woman writes that it was also the custom, in fact, it was considered a part of a minister's salary, for the women of the church to provide the minister with "six shirts each year." These shirts, "stitched by hand, were made of linen," which they no doubt spun and wove by their hands, as well.

Sometimes strange and wonderful things grew out of the efforts of the sewing societies. The story is told of a box prepared by the Female Praying Society of Christ's Church, Catskill, New York. "The first home missionary box that went from Christ's Church in 1840 contained some night shirts and unbleached muslin. The women sent them unwashed so that the missionary might not feel he was getting second-hand things. To enable him quickly to see which was the front of the night caps they sent, lace was sewed on the part to come next his face. There were also in the box long knitted gloves and mittens and long woollen stockings, also quilted hoods made from remnants of black silk. The box, which was to go to the valley of the Mississippi, contained a sort of allegorical bed quilt, which the maker called 'The Valley of the Mississippi.' A narrow strip of white, meandering through the center, represented the river, while blocks of black calico indicated the states adjoining it, which were still 'in heathen darkness.' Gray blocks indicated more enlightened states, and light-colored squares, those enjoying 'The fully preached Gospel.'" Dozens of "false bosoms" and "false fronts" were

made and sent to the students of the Theological Seminary by many societies.

Another amusing story is to be found in the records of the Sewing Circle of the First Church of Boonton, New Jersey, in the 1850's. Apparently sewing societies were occasionally partly social affairs, and at their meetings the women sometimes sewed for the men of their families as well as for their ministers and the missionaries. At least the women of the Boonton society seem to have spent some time sewing on their husbands', fathers', and minister's shirts. They had only one pattern, and that fitted Judge X — who weighed 200 pounds. There was complaint, not without some justice, one may assume, that shirts made from this pattern did not always constitute a perfect fit for the other men, and Mrs. Megie, wife of the Dominic, who had just been introduced to the Circle, ventured to tell the women that her husband found the band "interfering with his preaching." Even so, a member of the society insisted that rather than change it they put gussets in the pattern so that it would still fit her father, who was apparently of more generous proportions than the Dominic.

The General Assembly early encouraged women to sew for the missionaries. In the Minutes of 1811 the Church fathers, in addition to welcoming the voluntary contributions from "pious females" designated for definite work, also encouraged women "to weave, knit, and sew, and prepare food which would admit of transportation in a rough way."

If only a record might have been kept of the thousands of quilts made by Presbyterian women for the missionaries, for mission schools and hospitals, or to be sold that the "avails" might be added to the missionary fund! Placed end to end, they would many times have encircled the globe. It was a joy and a privilege for women to gather "pieces" to be made into quilts. Not a square inch of silk or other suitable material seems to have been wasted. In the diary of one Mrs. Sartell Prentice, dated October and November 1816, following record of a "dangerous and difficult trip by horse and wagon" from Alstead, New Hampshire, to Canton, St. Lawrence County, New York, she entered this singing item: "I have been so blest with health that I have got 200 and 25 dollars into the missionary society by silk pieces." She then listed the names of the missionaries for whom quilts had been made.

It probably wasn't the love for sewing so much as it was the lack of money that made those women such faithful pliers of their needles. They were devoted to their church and all its causes and were happy to make sacrifices for them. Certainly their record of achievement is a shining

one. "Boxes and barrels sent from this town to missionaries on the frontier went first to Ohio and Western Pennsylvania, then to Indiana, Illinois, and Michigan; from 1866 to 1870, to Iowa, Wisconsin, and Missouri," wrote someone of the work of the society of Batavia, New York. "In 1870 they reached Kansas and Nebraska. A few years after the beginning of mission work in Alaska in 1877 the society sent a barrel to that far-off land. In the late 1880's, boxes went to Texas, New Mexico, and Utah."

One can almost trace the settlement of the country and advance of the missionaries through the parade of the missionary boxes and barrels that were dispatched from the societies in the eastern part of the United States to the "far West," as everything west of the Alleghenies was called in that period of history.



As far back as 1834 the Board of Missions prepared a constructive plan for auxiliary societies, and appealed to business men to support individual missionaries and also to female societies "for loyal support." Soon after many who had no money to give sent rings and other pieces of jewelry to the Board with the request that they be sold and the proceeds used for specific projects. This was continued for many years. One young woman sent a valuable heirloom, the only piece of jewelry she owned.

It was not unusual for the missionary to be "paid in kind," to use the expression of that day. Miss Josephine Petrie, for years the Secretary for Specific Work for the Board of National Missions, told in one of her reports of one of the earlier missionaries who was said to be "a great money-getter," who at one period found money particularly scarce; but his trip among the churches was not in vain. His appeals were rewarded in such substitutes for money as "a horse, a bridle, a calf, a pig, a half acre of wheat, and the making of a suit of clothes."

No particular mention of missionary boxes sent by women of the Church seems to have been made in the Board's Reports previous to the 1840's, but as early as 1843 the Board received a number of inquiries as to whether missionary boxes could be used to advantage.

The Board executives must have written to their representatives in the western areas for suggestions. The Rev. Sylvester Scovel, "missionary on horseback," as he was called, who had been commissioned in 1829, and who later became the president of Hanover College, advised from his post in Ohio that he was in position to take charge of the distribution

of such boxes. His letter, reprinted in the October 1843 *Missionary Chronicle*, reads: "My opinion on this whole subject is, that the people should be encouraged to make up such boxes of clothing, etc., when the doing of it will not materially diminish their money contributions. But the missionaries must have some money, and the allowance from us is nearly all that many of them receive in cash. But I can easily open a place of distribution in every Synod in the West, and can overlook the matter, so that a number of boxes can be distributed within a few months of each year, greatly to the benefit of our missionaries and their families. You know that clothing is much dearer here than in the East. The ladies of several congregations here have engaged in this work, and I have encouraged them to do so, on the principle stated. There should be an invoice in every box, with the nominal price of every article. This would be a guide to the distribution."

This must have inspired many societies to prepare boxes, according to an item in the 1846 Report regarding the improved financial condition of the Board, within which statement mention is made of the Board's appreciation of the missionary boxes sent by "benevolent females": "... A large amount of valuable clothing has also been received for the use of the missionaries and their families, for which the Board are greatly indebted to benevolent females in our church. These boxes of clothing have been of great value to our missionaries."

The acute need for the kind of help the boxes furnished is expressed in a letter from a missionary in northern Illinois:

Dear Sisters—I have recently received a box of clothing, directed to me for the missionaries in Northern Illinois, from your Society. In behalf of my brethren and myself, I would express to you our most sincere and hearty thanks for this valuable supply of our necessary wants. We thank the Lord, also, that he has put it into your hearts, and given you the ability to aid us in this important work. We are labouring in an extensive field, and have many embarrassments to encounter. The people are generally poor, in debt, and scattering; and yet they are anxious to have the Gospel preached to them, and will do much to secure this blessing. Without aid from our brethren and sisters of the older settlements, many, who now hear the Gospel, would be deprived of it. You may judge, then, how grateful they feel for these tokens of your affection.

The missionaries of our Board in Illinois receive but a small support; most of us have contracted debts while we have been employed as missionaries, although we practise the most rigid economy. We are willing to toil and suffer in our Master's service, but we must be honest. The clothing you sent us is as valuable as gold. Had we the means of buying cloth, it is nearly impossible to hire good female help to make it up; and our wives

have more than they can do to cook, wash, mend, and attend to other domestic concerns; so that made-up garments are peculiarly valuable to us and our children.

The next year, perhaps following Mr. Scovel's suggestion, more publicity was given to the "box work" of the women, and an attempt was made to evaluate the clothing sent for the missionaries. The Board's Report stated: "... The Board have received valuable clothing to the amount of not less than \$3000 to \$4000 ... also several hundred dollars worth of tracts and valuable books for the missionaries and for the people among whom they labor."

A missionary in Michigan wrote concerning one of these boxes, "... A part of these donations was unexpected. But valuable as they were, they did not exceed our destitutions."

An item that is significant in the organization of women's societies for work for Home Missions appeared in the report of the Rev. R. Happersett, who was listed as an "agent" of the Board of Missions: "In addition to my customary work, I have, during the last year, directed my attention most particularly to three things ... the forming of Missionary Societies in Sabbath Schools, and churches, where none such existed, and particularly among the ladies. Some of these associations are now fully organized, and have already made liberal contributions to the cause of Missions." Mr. Happersett refers to contributions of money, *not* boxes of clothing, which indicates that individual women's societies were even then giving "liberally" of their funds to Home Missions.

Mr. Happersett, who indicated his faith in organized local women's groups in the interest of the cause of missions not only in that year's Report, but in succeeding years, preceded by two decades another missionary, Sheldon Jackson, whose faith in Christian women played so large a part in the ultimate organization, nationally, of women for the work of Home Missions.

In the *Domestic Missionary Chronicle* dated 1848 we find an appeal to the women of the Church for increased gifts to the wives and families of home missionaries: "It [Home Missions] is, you know, the cause of Multitudes of your own sex, who famish for the bread of life. It has a special reference to the subsistence, clothing, and comforts of missionaries, their wives, and their little children. Our Domestic Missionaries are in many cases called to encounter along with partners and children sacrifices and suffering seldom felt even in foreign lands."

A missionary in Illinois eloquently expressed his appreciation of a missionary box and gave a good account of the disposition of its contents:

"The box sent from your office came safely," we read. "Its contents were valuable. They have before this time been scattered many miles from here. I have found the tracts very useful. In the house, and by the way on missionary duty, they are always at hand, as so many messengers of good to sinful men. It was only last Sabbath, that I had occasion to give some to Sabbath traveling emigrants. On looking them over, my eye rested on 'Friendly Suggestions to an Emigrant.' It was a group of goodly-looking people with two wagons. The father immediately acknowledged himself a professor of religion in Pennsylvania. Others of the family made the same acknowledgement in regard to themselves. They made many excuses for traveling, and appeared dissatisfied with their conduct. I gave them exhortation with the tracts, hoping it might be of benefit to them for time and eternity. I intend to make the books and pamphlets as extensively useful as possible.

"In regard to the articles of clothing, I would say, that they are all timely. They have already been shared by several missionaries and their families. Among these were the widow of a recently deceased missionary . . . and her children. . . . Among those who will share in this box, I should not fail to mention the group of four orphan children, born on this missionary ground, of parents who suffered much for Christ, and have gone to their reward in heaven. I refer to the Rev. John Montgomery and his companion, who died in 1843. This band of children were given to God in faith, and we hope they will never be forsaken. . . . In behalf of myself and my family, who have been sharers in this bounty, I return the donors our sincere and heartfelt thanks. May God abundantly bless them, and may he enable us, who are the objects of their kindness, to devote ourselves wholly to his blessed work."

The publicity given to the boxes the women so lovingly packed and sent to the missionaries must have had an encouraging effect, for the number sent was greatly stepped up the next year, but this increase presented the Board's agencies with a problem they apparently had not anticipated. In the General Assembly Minutes of 1849 is this excerpt from the report of the Rev. Joseph Smith, D.D., of Central Agency, Allegheny City: ". . . Perhaps the amount of contributions, this year, will be somewhat diminished, owing to a variety of causes. In some of their churches special efforts have been made to answer a call to them, by the agent of the Executive Committee, at Louisville, for boxes of clothing, etc. These efforts have lessened *the direct contribution in money* [italics ours] to your Treasury; but this result, it is believed, has been but temporary. When it is understood that contributions, in this

form, are not asked or wished, if they are made at the expense of the regular offerings in money to the Board, then contributions will not be suffered to interfere with the general interests of the Cause." Here Dr. Smith paid a compliment to the women, while gently chiding the men: "It is desirable to encourage, in this way, the co-operation of the ladies. They love our cause. They rejoice greatly, in many instances, to be favoured with the opportunity of doing something, in this way, to sustain our missionaries and their families amidst their toils and trials. But it would greatly discourage them in this good work, to find that their efforts furnished a pretext or excuse to the male members of the Church to withhold or diminish *their offerings*."

By this time the men of the Church had seen what the women could do and had already done for the cause, and let no opportunity pass to urge them to increase their giving. In the *Domestic Missionary Chronicle* of that year there is an introduction by the editor to an article addressed to "The Ladies of the Presbyterian Church," which reads, "The writer is making an effort to call the attention of our good ladies to the great cause of Home Missions. We fondly hope he will succeed in this effort, and we are persuaded, great good will be the result. Females can do much for any cause on which they embark. They have hearts to feel, and when they feel deeply, they act efficiently. And we hesitate not to say that in aiding the cause of Domestic, or Home Missions, females are acting eminently in their *appropriate sphere* [italics ours]. The want of religious privileges in our new and destitute settlements, is felt most deeply, and most keenly by females, and especially by mothers. In proof of this we would relate many incidents of touching and thrilling interest. How peculiarly appropriate then, to our Christian females, is the work of sending the Gospel, with all its holy influences and rich consolations, *to their desolate sisters in the wilderness!* We commend this subject to the prayerful attention of our benevolent females. Ed."

Note that in this paragraph women are referred to both as "good ladies" and "benevolent females."

As Mr. Happersett reported forming missionary societies "particularly among the ladies" in 1848, so did another of the Board's agents the following year. In the Report of 1849 we find in a letter from the Rev. C. Sturdevant, "an agent under the Western Agency of the General Assembly, Board of Missions," "I have taken up subscriptions, payable annually, and formed various organizations in sabbath schools and among the female members of the church, by which not only present results may be realized but . . . systematic benevolence promoted."

By 1851 boxes had increased to such an extent that the Board found it necessary to issue instructions regarding the sending of them. It was advised that all boxes of clothing sent directly to the office of the Board without any particular designation would be forwarded to "such missionaries as are known to be the most needy." Missionaries to whom boxes were sent would be instructed to write to the donors.

Women were requested to put a list of articles, their estimated value, and the name of the donor in every box, and instructions for shipping were made clear. "The articles should be carefully put up, in strong and light boxes, well nailed, and secured against rough handling, on a long voyage. It is important all boxes of clothing designated more especially for the West, should be at the office as early as the first of September, that they may reach their destination before the navigation closes."

If the words "voyage" and "navigation" sound a little unusual when used in connection with boxes for home missionaries, it must be remembered that in those days shipping was done largely by water. These boxes, if destined for Michigan, Minnesota, or Wisconsin, must travel via the Erie Canal and over one or more of the Great Lakes; or down the Ohio River to the Missouri or the Mississippi, if they were going in another direction. Added to this, of course, was transportation by train, ox cart, and stagecoach, depending upon the destination of the individual boxes. It was repeatedly stressed that boxes must not be sent in lieu of money to help pay a missionary's salary. "Boxes form no part of a missionary's regular appropriation—the Board, therefore, needs the same amount of funds to meet their engagements, as if no boxes were forwarded. It is very important that this should not be overlooked."

For decades the wording of the closing paragraph of the instructions about sending boxes was never changed: "As to what is to be put into these boxes, we are willing to leave that matter to the judgement of our good ladies, who so well know what is wanted in a family. Scarcely any article in common use will come amiss. Knives and forks, spoons, scissors, thread, yarn, silk, needles, pins, tape, buttons, etc., etc., in addition to articles of substantial wearing apparel, will be thankfully received. Flannel, muslins, calicoes, etc. not made up, are very acceptable. Garden seeds, medicines, etc."

It was customary in those days for one member of a society to read aloud while the others sewed. Sometimes the women read from Fox's *Life of the Martyrs* and Baxter's *Saints Rest*, again from the Board Reports. One can almost hear the women, when the reader came to the

paragraph about the contents of boxes, chorus: "Oh, *that* again? You've been reading the same words to us for ten years!" then repeat line for line with the reader: "As to what is to be put into these boxes, etc., etc."

In the Report for 1852 a short paragraph of appreciation of missionary boxes appears, though this time no mention is made of their evaluation. "The usual amount of clothing has been contributed and forwarded to our Missionaries," we read.

Could the women have registered a protest at the casual mention of the "usual amount"? At any rate, in the Minutes of a year or two later this acknowledgment appeared: "Clothing valued at \$5,896.60 has been received during the year and distributed among the missionaries who needed it. . . . The female members of our churches, to whom the missionaries are indebted for these benevolent donations, may rest assured that their work and labour of love is highly appreciated, and that many prayers are offered on their behalf by those whom they thus benevolently aided."

As time passed, the number of missionary boxes continued to increase, but the Board Reports expressed disappointment and distress that gifts to Home Missions were falling slightly. Some churches used as an excuse for the smallness of their annual collections for Home Missions the number of boxes their congregations were sending. It may have been merely a sign of the times that accounted for the decrease in benevolence gifts, for within a relatively short period the devastating panic of 1857 was upon the land. It struck at a most unfortunate hour for Home Missions. In response to the demand from some of the pioneers who had gone into this newly-opened land, the General Assembly had authorized the Board to expand its work and send a greater number of missionaries to the West. In the Report of 1856 this statement appears: "Almost every mail brings us the cry of some of our own sons and daughters, who have gone out into the wilderness, to send them the Gospel as held and taught by their fathers. They tell us they knew not how precious it was until they were deprived of it, and in mourning accents urge us to send it to them before they and their families perish, or are lost to the Presbyterian Church for the want of it." But owing to the lack of funds, the Board was obliged not only to cancel such plans, but to borrow to pay the missionaries then employed. This chaotic state of affairs affected the receipts of the Board of Foreign Missions as well.

There is evidence that the women did their part. New missionary societies were formed, extra funds were raised, and boxes and cash gifts continued to go to both Boards.

In the half century or more following the forming of that first Presbyterian female society in Newark, New Jersey, women's interests grew and expanded far beyond anything they themselves could have imagined. Said a new member of a woman's society, "Just think of it! Now I no longer belong merely to my own community, but I am part of the whole world." So it was with thousands of other church women. Instead of helping the poor and "diffusing the Gospel among the unreached" of their own communities, they were concerned for the unreached across the country from the Atlantic to the Pacific, and wherever the Board of Foreign Missions then had work and beyond.

In reading over the old records, one notes the changes that came about during the first half of the nineteenth century. Many are insignificant, some merely amusing, but all are interesting. One of the insignificant changes is in the phraseology and the choice of words used. In the beginning there was constant mention of the need for the "diffusion" of the gospel among the "heathen." The word "diffusion" has a singing quality that lingers long after the reader's ears become adjusted to the harsher, less imaginative substitution: "promoting the cause of missions." The word "heathen" was fortunately early replaced with the word "unreached." By now, instead of sewing for "indigent but pious youth" at the Theological Seminary, the reports indicate that women worked as diligently and with equal pleasure for "young men at Princeton" or elsewhere. A society was no longer "denominated" a cent society; it was simply called that. A meeting that had formerly been held "at" New York was now held "in" New York. All men teachers, however, were still "professors" and their pupils and students, from six to sixty, remained "scholars." But there came a time when the women of the Church ceased being "pious females" to become the "good ladies," and "female societies" became "ladies' societies." For years there was interchange of all these terms. The "Female Missionary Society" of Kalamazoo, Michigan, for instance, was so named as late as 1873, while as early as 1827 women at Cortland, New York, formed the "Ladies' Missionary Society." After the outbreak of the Civil War, however, there were few new societies that carried the word "female" in their titles.

One of the most significant changes noted in this half century was in the general attitude toward women, their right to an education, and their place in the home, the church, and public life. There was even a marked change in women's attitude toward themselves.

Then —
“*Good Ladies*”

IT IS SAID to have been Victor Hugo, French poet and novelist, who first referred to the 1800's as the “woman's century,” but the expression was quickly caught up by tongue and pen and made the theme of many a “discourse” across two continents. In an address before the Literary Societies of the Oxford Female College at their anniversary in June, 1858, the Rev. Alexander T. McGill, of Princeton, New Jersey, enlarged upon this idea. “The age in which we live is woman's age. . . . This has been called the ‘woman's century,’ ” he said. . . . “I do not say that this is an effeminate age. . . . It is an age of peace. With few exceptions the world is free from the convulsions and horror of a bloody strife, and the quarrels of great nations are settled by the pacific intervention of neighboring arbiters, or the protocol of diplomatic skill and address. . . . Now the only wars upon earth, which are of any importance, are for the redemption of women.” He referred to the “Turks and their harems,” as he put it, and the war in the Crimea. In less than three years the Civil War had descended upon our own land.

After telling the young women, in effect, that they might in all propriety look forward to being housewives or teachers, Dr. McGill warned them that even though this had been called “woman's century,” women's status was not to be changed. “The world is yours, young ladies, depend upon it, only as long as you *keep to your sphere* [italics ours]. . . . Whatever your department in the rising empire of mind, beware of aspiring to the fame of genius. It is too rare a thing, too lustrous, too abnormal, for the province of your sex.” He also warned that woman was not made to write “scientific papers, or legal opinions, or political platforms,”

unless "she was made an exception, which I, for one, could never admire." He paid tribute to those women who had stayed in what he felt was their appropriate sphere: the members of the "Dorcas gatherings." "From the day of Esther Reed, who presided in making soldiers' shirts, to the admiration of Washington and Lafayette, to this day, when boxes of clothing for the poor and the missionaries are made up by Dorcas gatherings in almost every church or village in the land," he said, "economics of mercy, a great science, and a greater art, and twice blessed, spring from her mind. . . ."

Since Dr. McGill felt so strongly that women should move only in a prescribed sphere, he may well have been disturbed by the increased activities of the sex. By the second quarter of the century women had begun to think of themselves as people and to bestir themselves in an effort to secure some of their "inalienable rights." They sought first of all equal opportunities for an education. They asked for the right to sell their own property, to handle their own legacies instead of having that right, as it was then, vested in their husbands. Some of them, even before the middle of the century, actually thought they should have the right to vote!

Little had been done, or was thought necessary to be done, in the way of education for girls at the time the cent societies came into being. Edith Abbott, in her book, *Women in Industry*, states that in 1806 Noah Webster referred to "two distinguished schools for young ladies" in Connecticut, where "primary branches, geography, grammar, the languages, and higher branches of mathematics" were taught. There were also some "dame schools" and female academies in existence, but they offered little more than the three R's and now and then something of the "gentler arts." Few and scattered, these institutions were usually beyond the reach of the average girl.

Whether it was worth while to go to any expense to establish good schools for girls was still being generally debated in the early 1800's, even in enlightened New England, with the *nay's* louder than the *yea's* in most quarters. In her writings, the late Mrs. Fred S. Bennett, long a vice-president of the Board of National Missions, went into the difficulties women had in obtaining educational opportunities. She found that Northampton, in Massachusetts, for instance, voted in 1788 "not to be at any expense for schooling females." In response to appeals in one town in Massachusetts in 1804, girls were permitted to attend school from six to eight in the morning, when they would not interfere with the education of their brothers. When the question was discussed of

taxing the town of Hatfield, Massachusetts, the birthplace of Sophia Smith, to provide schooling for the girls, one indignant male exclaimed, "Hatfield support a school for she's? Never!" No doubt it was the attitude of this dissenter and others like him that spurred Sophia Smith on to her part in the establishing of Smith College. As late as 1826 Boston is said to have closed a girls' high school "because so many were clamoring for admission"! It was this widespread opposition to or utter disinterest in adequate education for girls that prompted women educators to begin their fight to make these opportunities available. The names of several women of that early period have gone down in history for their unflagging efforts to obtain these rights for their sex.

It was while the Rev. Gideon Blackburn and other missionaries were opening schools for Indian boys, and members of the female societies were supporting them with their gifts and prayers, that several New England women were fighting gallantly for cooperation and support in establishing adequate schools for girls, some of them, no doubt, daughters of the members of those female societies. Among these educators were Emma Willard, Catherine Beecher, and Mary Lyon. They themselves had had a difficult time obtaining the meager education then available to young women, and early resolved to establish schools that would "lift education for girls above the three R's." In order to get the moral and financial support necessary if such schools were to be opened, they realized that they must first mold public opinion, particularly that of the men. This was no easy task in a day when men would not countenance a woman's making a public address. Each of the three educators mentioned, when there were speeches to be made in favor of her project, must have a man speak in her behalf. Luckily, each could count on at least one interested minister or prominent educator who believed in her cause to make such addresses. Miss Beecher was especially fortunate in having her brilliant brother, Henry Ward Beecher, as a willing ally.

The great contribution of these women was not only the gradual bringing about of that change in public opinion, but, even more valuable, once their schools were established, the sending forth of trained young women who would teach others.

The struggle of these pioneers in women's education is beyond the comprehension of women living in the twentieth century. Yet none of these educators was especially interested in legal and political rights for women. As one writer points out, they seemed satisfied with the areas then open to women: the domestic and the educational fields, to

which, in the case of Mary Lyon, of course, was added mission work.

In other parts of the country, however, steps were also taken to make educational facilities available for women. Four years before Mary Lyon established Mount Holyoke Female Seminary, Oberlin College, Oberlin, Ohio, had opened its doors to women. In 1833 its student body consisted of twenty-nine men and fifteen women, though equal status was not granted to women until 1837. In 1841 three women were graduated with a B. A. degree.

As early as the 1840's other women, among them, Elizabeth Cady Stanton, Lucretia Mott, both graduates of Emma Willard's school, and Lucy Stone, graduate of Oberlin, were making history through their efforts to obtain women's suffrage. Indeed, one of the educators, Catherine Beecher, sister of Harriet Beecher Stowe, the author of *Uncle Tom's Cabin*, advocated that women "leave the realm of business, the professions, and government" entirely to men, who were "designated by God to be pre-eminent in these fields." There is no evidence that the members of the early female societies took active part in any of these women's movements.

By the 1840's the abolition of slavery had become a world issue, the first anti-slavery convention having been held in Warsaw, New York, in 1839. When a similar convention was held in London, eight American women who had been prominent in the effort to arouse anti-slavery sentiment in the United States sailed for Europe to attend the conference. But after an uncomfortable and expensive journey, they were refused seats on the floor *because they were women*. The controversial book *Uncle Tom's Cabin*, by Harriet Beecher Stowe, first published serially in 1851 and 1852, aroused such strong feeling that by the middle 1850's some 200,000 men and women in this country were said to have been engaged in some kind of anti-slavery movement. Lucretia Mott was a leader in arousing anti-slavery feeling. In 1848 Elizabeth Cady Stanton and Lucretia Mott launched a woman's rights' convention, which met at Seneca Falls, New York, the first such convention to be held in the United States. Within the next decade several factories opened in New England, employing girls because of their "efficiency and the very low wage for which they were willing to work." Catherine Beecher, the educator, wrote a book in 1851, *The True Remedy for the Wrongs of Women*, designed to arouse girls to give up their employment at the mills and fit themselves educationally "for their true vocations: house-keepers and teachers."

In 1855 Elmira College was established at Elmira, New York, the

first women's college to offer a B. A. degree on completion of four years of accredited scholastic work. Up to this time there had been no women doctors, lawyers, preachers, or dentists. The first woman to practice medicine was Elizabeth Blackwell, of Geneva, New York, who was graduated from medical school in 1849. The first ordained woman minister was her sister-in-law, Antoinette Brown Blackwell, graduated from Oberlin College in 1853, one of the first women to enter a theological seminary. However, she was not allowed to take a pulpit for many years thereafter.

By that time women generally were urging their rights and seeking independent legal status, and from then on began slowly entering the professional world, but it was the Civil War that eventually brought them to the fore. Forced to accept responsibilities that neither they nor their menfolk would have thought they could assume, they found not only that they could work intelligently and efficiently, but that there was a certain joy in the doing. So it was that, contrary to what had been expected, when the last gun was fired, women did not eagerly retreat to the relative obscurity from which they had emerged. They made the most of their hard-earned opportunities, though their struggle to win recognition was by no means ended.

But even though church women were among those upon whom new burdens fell and new responsibilities were thrust, their interest in the cause of their church did not abate. While sewing and knitting and in a dozen other ways caring for the needs of the soldiers, they packed and dispatched an even greater number of boxes and increased their gifts to both the Home and Foreign Boards. The Church fathers were not unaware of their indebtedness to women during this trying period.

It was not only in the things that affected the status of women and such unimportant things as phraseology that change had come about during this half century or more. The greatest change lay in the tremendous and rapid growth of the country and the type of people who were pouring onto these shores. European immigrants had come into the land to such an extent that up to the Civil War, when immigration was stemmed for a time, the population was about doubled every twenty-five years. A great tide of the newly-arrived as well as of native-born Americans was constantly moving toward the West. Stories of a richer country beyond had come back from explorers, Army men, government employes, missionaries, and others. Farmers and business men sold their homes to buy cheaper land to the westward. Every week covered wagon caravans of men, women, and children left the East to seek new oppor-

tunities, depleting the churches left behind them and settling where none as yet existed.

The discovery of gold in California in 1849 precipitated a stampede toward the west coast. One observer wrote that year that at one time there were caravans of westward travelers on the plains as far as the eye could see in both directions and that at night dozens of campfires kept the countryside alight. In the next decade gold and silver and other minerals were discovered in Colorado and Montana, and there began another exodus from the East, along with a return of many of those who had gone farther west. By now railroads were being rapidly extended across the country, often to points that were soon to be abandoned.

All nationalities of newcomers, along with a goodly sprinkling of the native population, rushed to the newly-opened mines. Towns mushroomed overnight. Saloons and gambling houses were usually the first buildings to be completed. Poorly built hotels and boarding houses, with eight and ten crowded into a sleeping room, made fortunes for their owners. All along the frontiers lawlessness prevailed, with neither bishop nor bailiff to check it.

This opening of new territory, the influx of the foreign population, and the migration of the native-born offered the Church in America the greatest opportunity any Church had ever faced, as one Home Mission leader wrote, at the same time presenting it with its greatest challenge. The fact that a large percentage of the newcomers were not English-speaking created a language problem. These people had not come to America, as had those first settlers, seeking religious freedom, but rather to possess themselves of their share of the riches they had heard about, or, on occasion, to escape punishment for some offense in their own countries. Though there were some who pleaded that ministers be sent to them and churches established, a large majority was not receptive to the gospel message.

The General Assembly, aware of both the opportunities and the challenge, urged the existing churches to contribute more generously that more missionaries might be sent to the frontiers. "If only each church member would give a penny, the needs would be met," one leader wrote again and again. But gifts were never adequate to meet the continually growing need.

In 1837 the Presbyterian Church was divided into the Old School and New School branches. One of the principal issues involved was cooperation with the Congregational Church under the so-called "Plan

of Union” and the support of interdenominational mission agencies for Home and Foreign Missions. After the division, the Old School branch established the Presbyterian Board of Foreign Missions, the responsibilities of which included Indian work. The Board of Missions continued as an Old School agency, its name being later changed to Board of Domestic Missions to avoid confusion with the Board of Foreign Missions. The New School branch continued for a time to cooperate with the Congregational Church under the “Plan of Union” and to support the American Board of Commissioners for Foreign Missions and the American Home Missionary Society, both of which were at that time interdenominational. It was under the auspices of the American Board that Dr. Marcus Whitman and his wife Narcissa went as missionaries to the Indians in the Oregon territory. They were Presbyterians and their support was provided by the First Presbyterian Church of Ithaca, New York. The New School established its own Home Mission agency in 1861.

In the early 1860’s two Presbyterian ministers, who were not only to do more to extend Presbyterianism along the frontiers than any two men in the denomination but also to have a profound influence upon the formation of the Woman’s Executive Committee of Home Missions and upon the Church-at-large, came prominently to the fore. They were Dr. Henry Kendall, under the New School branch, and the Rev. Sheldon Jackson, who had been commissioned for Home Mission work under the Old School branch.

Dr. Jackson used to say that he and Dr. Kendall had the unique distinction of being the only charter members at the first meeting of the Woman’s Executive Committee of the Board of Home Missions, Dr. Kendall acting as chairman, Dr. Jackson, as secretary. For while scattered groups of women from Iowa, Colorado, Utah, and Montana had sent overtures to the General Assembly urging that women be organized for work for Home Missions, it was Dr. Kendall and Dr. Jackson who brought the movement into focus.

Dr. Kendall, until 1861 pastor of the Third Presbyterian Church in Pittsburgh, was known throughout the Church as “one of the most promising of the younger ministers.” He had caught a vision of the potentialities of the country and the challenge offered in the coming of the immigrants and the moving of the population toward the West, and urged the Church to keep pace. For the purpose of awakening the Church-at-large to the situation, he wrote two articles on the subject, which caught the eye of leading churchmen. Shortly after, he was called

to be a member of the Committee on Systematic Benevolence, taking over his duties in 1861, a few months after the outbreak of the Civil War. The following year he became the general secretary. His first effort was to "raise funds to . . . strengthen the weak existing churches and to send missionaries to the 'exceptional peoples.' " It was a tremendous task, undertaken, as it was, at the beginning of the war, with the country in a chaotic state and business at a standstill. But he had great faith in his fellow Presbyterians and in the God he served. While home mission work was having difficulty even in holding the line to which it had advanced, Dr. Kendall, in his dynamic way, touched the hearts of his listeners, receipts began to climb, and more missionaries were employed.

Two years before Dr. Kendall came to the work of Home Missions, Sheldon Jackson, then a young minister just out of Princeton, had begun his work under the Board of Domestic Missions, little dreaming that his destiny was so soon to be linked with a man of whom it would some day be said, "The great Dr. Kendall *was* Home Missions." Many of his contemporaries believed that Sheldon Jackson was second to none, unless it were Dr. Kendall, in the extension of churches across the country.

While he was still in the Seminary, Sheldon Jackson dedicated his life to foreign mission work, hoping to go to Siam. He was accepted by the Board of Foreign Missions and appointed, not, however, as a missionary to the foreign field as he had anticipated, but as a teacher in a Choctaw Indian mission school in Oklahoma, at that time under the Foreign Board. An examination had convinced the doctor that the young candidate was not strong enough for service in Siam.

That medical examiner was not only to cost the Board of Foreign Missions the services of a missionary who traveled more miles, endured severer hardships, and accomplished greater feats than most men on any mission field, but also to deprive it of a Boswell second to none. Dr. Jackson kept accurate and complete records of every important event on the home mission field with which he was concerned: correspondence to and from Dr. Kendall and other officials of the Home Board and of other Boards; correspondence with government officials in his capacity as United States General Agent of Education in Alaska; pertinent and significant newspaper and magazine clippings; maps, pictures, leaflets, pamphlets; and a multitude of other records that will be invaluable to historians as long as the paper on which they are written lasts. Surely the papers of the original Boswell, recently discovered in Europe, could not have weighed more than those that Dr. Jackson, the "Boswell"

of Home Missions, left to posterity. The most important of these records, as far as this story is concerned, is of course his complete history of the beginnings of the organization of women's work for Home Missions.

Though he felt he was called to preach rather than teach, Dr. Jackson began his service among the Choctaws in the fall of 1858. He often said later, "God must have had other plans from the first." The climate of Oklahoma disagreed with him. Added to this, the Choctaw boys were hard to manage, and matters of strict discipline were distasteful to him. He disliked whipping them, which was the means of punishment of that day. Early in this service he contracted malaria. After three months' illness, with no sign of relief, he resigned and later went to Minnesota as a missionary pastor under the Board of Domestic Missions. There, in the northern climate, his health soon improved. In winter he rode to his preaching stations on horseback or by sleigh often through heavy snowstorms. Once he and an associate in missionary work barely escaped being frozen to death in a blizzard. But he lived to walk, at a later date, eighty miles of a hundred-ten-mile missionary trip.

When in 1860 he went as a representative of the Minneapolis churches to the General Assembly meetings in Rochester, New York, he persuaded a few recruits to go to Minnesota as missionaries. He had hardly settled them when, because of the conditions following the outbreak of the Civil War, the treasury of the Board (Old School) under which he was serving was almost entirely depleted. He could not allow the men he had brought to serve with him to suffer. Missionary that he was, he turned his resources to collecting boxes to supplement the others' salaries, which sometimes were paid only in part, often months late.

Wherever he spoke in eastern churches, Sheldon Jackson made friends easily, and he had the faculty of arousing instant sympathy among both men and women for the work in which he was engaged. He was sure that if he made known, especially to the women of the Church, the great need of the missionaries under the circumstances then existing, he would get response. He set about in his own way helping the missionaries. When he wanted a box of clothing to distribute among those in actual need, he knew upon whom to call. When he needed money to enable these men to eke out an existence until the Board could pay their salaries, he knew to whom to write.

He must have come as a blessing to many a missionary. In the Board's Report of 1862, we find these words: "We close a year of trial and mercy. Its early half was gloomy enough, the terrors of a large debt made us afraid; the known wants of the missionaries waiting for their scanty

remuneration, found us powerless to relieve them. The fearful uncertainty of all money matters in the early part of the year, the hopeless condition of the currency in the Western States; war—civil war—was upon us; men rose in rebellion and threatened to destroy both church and state; the foundation of the great deep of public credit was broken up. But God was in the midst of us, and he rose for our help, and that right early. The appeals of the office met with generous response. Some of the smaller churches actually doubled their contributions.”

Though during this trying period women’s societies came to the aid of the church and the missionaries in a magnificent way, there were among the brethren some who still insisted that in the doing women “keep their silence.”

In an August 1862 issue of *The Presbyterian*, under the title “Ought Women to Pray and Speak in Public and Promiscuous Assemblies,” wide columns totaling about four feet in length are devoted to the subject: “Some branches of the Christian Church have decided in the affirmative. At least, we may judge so from their practice. Such has not been the case with our own Church. Yet it is a fact, that the custom of allowing females to pray and exhort, in public and promiscuous assemblies has obtained in some portions of our church, especially since union meetings have become common. Indeed, it is to be feared that it has been both tolerated and encouraged in many country churches. The writer of this has in mind a Presbytery (Old School) in which there is scarcely a church in which there has not been more or less of it; and it has already become a source of annoyance and trouble to ministers of the gospel, and all others who wish to see obeyed the Scriptural injunction, ‘Let all things be done decently and in order.’ . . . We have reason for believing that if nothing is done to counteract this thing, it will gain ground, and give the churches much trouble in future. It is akin to every new measure that has disturbed the church, and is a fruitful source of fanaticism and error. . . . I wish publicly to bear testimony against it. . . .

“But let us see the remarks of some distinguished and devoted servants of God in regard to the custom. . . . Dr. Hodge . . . says: ‘The desire for knowledge in women is not to be repressed. . . . They may learn all they wish to know without appearing in public; *for it is a shame for women to speak in the church.* . . .

“ . . . and let pious females be content to walk and act in the sphere in which God has placed them. . . . If they will exercise their gifts publicly, let them have female prayer meetings; if they assemble with men

for prayer, as is their privilege, let them do as the Scriptures enjoin—"be in silence". " In this same paper there is also a long item entitled, "Some Thoughts about Kindness to Animals."

In the Board Report for 1863 we read a tribute to women's giving: "Notwithstanding the patriotic labors of the ladies of our Church, in common with other denominations, for our soldiers, to relieve their sorrows and make glad their hearts, as they do battle for our imperiled liberties, and the precious rights of humanity, we have blessed evidence that the missionaries are not forgotten. Many a heart has been made glad, and in these days of retrenchment and trial, these gifts have been most opportune." The evaluation of the boxes that year was \$14,127.

The next year it is reported that the Board received missionary boxes to the value of \$13,989, but, perhaps because of Dr. Sheldon Jackson's intensive cultivation, an increasing number went to the missionaries direct.

The Report of the following year expressed surprise and wonder at the accomplishment of Presbyterian women, both for the soldiers and the missionaries: "The amount of labour accomplished by the ladies in the loyal States, for our armies, is perfectly wonderful. Such a gush of substantial sympathy, this fallen world of ours never knew before. Hearts have been made glad, in clothing prepared, and the comforts bestowed on these brave men. And yet, to the honor of this Christian sisterhood, amid labours like these, our missionaries have not been overlooked."

In the Report dated 1865, the value of the boxes sent was said to have increased to \$16,650, while others were sent direct, the majority of them, no doubt, for distribution by Sheldon Jackson. From letters to and from him during this period we learn that his activities to obtain relief for the missionaries were unceasing. The next year the Board reported having received boxes valued at \$18,005; the following year, \$19,076.66. One cannot say what proportion of these boxes was inspired by Sheldon Jackson, but the report of the Women's Missionary Society of Pittsburgh for that year states that "missionary boxes were being sent to the West and money sent to Sheldon Jackson."

The following year a man who, obviously, had never seen the work that went into the preparing and packing of a mission box, changed the wording of the paragraph of appreciation that had for so many years been reprinted in the Board of Domestic Missions' Report to read: "When we consider *the comparative ease with which these benefactions are secured*, and the reflex blessing which attends *these simple*

efforts we wonder why the extent of these labors is not greater, and why more of our congregations do not engage in a work so pleasant and so important. Letters received at the office tell with gratitude how these gifts came, and gave relief, often at the time of their most pinching necessity."

Again the next year, though the Board issued the statement that the evaluation of missionary boxes sent was \$22,163, the statement was added, "When we think how easily, and at what slight cost, comparatively, these boxes are prepared . . . we marvel that more of our church associations do not desire this luxury of good-doing."

Some woman of the Church must have called to the attention of the man who prepared this paragraph something of the effort and time that actually went into the packing of missionary boxes, for in the next report the tenor of the tribute is entirely changed: "The Ladies who have furnished these valuable missionary boxes deserve, and they will please accept, the warmest thanks of the Board. They have cost them in their preparation, much time, labor, and expense. . . ." That year boxes received were valued at \$24,123.85.

At Board headquarters there was still concern, and not without justice, about the many boxes that were being sent to some missionaries while others got none, and this warning was added: "We feel it our duty to request all who engage in this work, to operate through the Board. If the churches act independently, select the missionaries, and forward boxes to them without the knowledge of the Board, the consequences may be that several churches may select the same person, and thus some of the missionaries may receive two or three boxes, while others, equally deserving and needy, may not receive any. Indeed we know that this has been actually the case in many instances—yes, it has come to our knowledge that one missionary during the year received no fewer than five boxes valued at \$553.73, and yet was in correspondence with other churches to obtain more. . . . By acting through the Board, whose duty and privilege it is to endeavor impartially to supply the wants of *all* the missionaries, the above mentioned evils would be avoided.

" . . . We will add, that such donations of clothing ought never to be allowed to interfere with or diminish the contributions to the Board, as such an effect would be highly prejudicial to the Board, and injurious to the missionaries themselves."

While Sheldon Jackson deserved and received a great deal of credit for the number of boxes he was able to secure for needy missionaries,

the march of boxes began before he was born. The missionary boxes and barrels grew out of urgent necessity. Shut off from their families and friends on the frontiers, where clothing often could not be bought, on small salaries which did not permit of their sending East for needed clothing, the missionaries would often have suffered greatly but for these boxes.

In 1867, two years after the close of the Civil War, a letter from a missionary's wife stationed in Minnesota appeared in the June issue of the *Prebyterian Home and Foreign Record*. This letter tells, without bitterness, of the sacrifices and hardships such women knew, and the suffering they were caused by a lack even of the necessities, and wholly of opportunity for their children. The letter, anonymously reprinted, runs as follows:

Our two sons, twelve and ten years old, have never attended school one day in their lives. Over the bread board or at the ironing table, I have heard their lessons, and when the racking pain of chill fever has prevented, their father, wearied with tedious rides, has lent a hand. Not a penny of the church's money has been paid for their tuition. Once a stranger lady, hundreds of miles away, sent me five dollars, and I expended it in music lessons for them that they might help with the Sabbath school singing, and they have done more to sustain it than any other twenty scholars in the school. Last fall, when other mission boys were at school, or out for a holiday, they were turned into the cornfield to gather fodder to keep the little red cow in winter.

I'm glad we have done it. I'm willing to do all I can—I wish I could do more. One thing I might do, that I have not done—twenty-three years ago, when I was a merry, romping school-girl, a very small portion fell to me. I vowed one-fifth of it to the Lord, and I always felt it right to expend a part of it upon home missions. Some of it was only paid me a few weeks since. As I stood with it in my hand, I said to myself, "If I were not married to this man, I should think it a just keeping of my promise to expend this on him and his children", but being his wife, I knew he would say I ought not. So it was divided among the boards of the church. I kept my promise, but I think I should just as much have kept it had I used it in our household. So to do my part in what I thought was an honest way, in weakness and much sickness, I have earned with my pen, by story-writing, \$273, every cent of which has been paid to the Church.

Home Mission executives were not insensitive to the deprivations and the sacrifices of the missionaries, or to the need among the peoples they served, but they were greatly handicapped, both by lack of funds and by the split in the Church. Dr. Kendall had himself crossed the conti-

nent to investigate conditions, traveling by train, boat, stagecoach, horseback, and wagon. He had visited the over-burdened missionaries; called at mining camps to talk with the miners; gone to the reservations of the Indians and into their tepees; eaten their simple fare with them; or, if the occasion demanded, cooked his meals over an outdoor fire and rolled up in a blanket to sleep under the stars at night; visited the Mormon territory and seen the ignorance and hopelessness in which so many women and children were living.

The Rev. D. F. McFarland, who in 1866 had gone to Santa Fé, New Mexico, to establish a mission, wrote to the Board that he found the people he was to serve, who had so recently come under the United States flag, wholly untrained and uneducated. Before he could begin to reach them, a school must be established for the "Mexican" children, as the natives of New Mexico were then called. He asked that a teacher be sent, but the answer had to be that there were no funds. Even if there had been, the Board had no authority to establish and support schools.

In 1868 Dr. Jackson, whose work for home missions had become known in neighboring states, was called by the Synod of Iowa to "superintend the work within their bounds and in the regions beyond." Feeling that this was a call he must accept, he wrote to the Board of Domestic Missions asking their permission, but they refused it. He resigned, and, since he was no longer under Board appointment, entered upon his new duties without assurance of support, but having faith that friends would come to his rescue, he began to make known his needs. Gifts came in ranging from \$5 to \$500. As rapidly as he could establish missions along the Union Pacific Railroad, he moved westward. When finally he reached Utah and witnessed the widespread and open practice of polygamy and the superstition and ignorance under which the women and children were living, he was so aroused that he broadcast the state of affairs in letters to churches across the country in order to awaken interest and increase gifts so that missionaries and teachers might be sent to the Mormons.

When later Dr. Jackson went down to the Southwest to establish missions there, he found equally discouraging conditions among both the Indians in Arizona and the "Mexicans." Like Mr. McFarland, he saw that if the gospel was to be preached to these people, mission schools must first be established, that only through the children could their elders be reached. Dr. Jackson knew the outstanding work that had been done for both home and foreign missions by the Women's Union Missionary Society and the Board of Missions of the Interior, both inter-

denominational groups, and felt that if Presbyterian women would unite for greater service among these peoples, their needs could be met.

With the exception of the Free Baptist Female Missionary Society, founded in 1847, up to the period of the Civil War there were no women's societies organized nationally for work exclusively for their own denominations. Women of the several denominations had formed union societies and worked together for the support of missionary projects, largely for foreign missions. The first of these was the Women's Union Missionary Society organized in 1861, with Mrs. Thomas C. Doremus its honored and efficient president. This nondenominational society, from the first active mainly in foreign missions work, was said to have raised \$363,622 from 1860 to 1876. In 1868 the Woman's Board of Missions of the Interior was organized in Chicago by fourteen Presbyterian and fourteen Congregational women.

In the late 1860's women of the various denominations began to withdraw from their union societies to organize for work for their own denominations, the Congregational and Presbyterian women being the first to do so. This was largely because of the fact that as the country so rapidly spread out toward the West each denomination found its own responsibilities increasing apace. In the decade from 1870 to 1880 several denominational women's boards came into being.

After the reunion of the Old and New School Presbyterians in 1870, Presbyterian women withdrew from the interdenominational Board of the Interior and organized the Woman's Presbyterian Board of Missions of the Northwest. This Board for awhile worked for both Home and Foreign Missions, but later became exclusively a Foreign Missions organization. That same year the Woman's Foreign Missionary Society of the Presbyterian Church of Philadelphia was organized. In 1871 the Woman's Presbyterian Board of Foreign Missions of the Synod of Albany was organized; in 1873 the Occidental Branch, auxiliary to the Philadelphia Society, which nine years later became the Occidental Board of Foreign Missions of the Presbyterian Church; in 1877 the Woman's Board of Missions of the Southwest; and in 1888 the Woman's North Pacific Presbyterian Board of Missions came into being at Portland, Oregon.

Each of these organizations had its definite assignment of territory in which to serve, and while all were "Foreign Mission Boards," the distinction between home and foreign missions was not always clearly defined. Indian work in that day came under the jurisdiction of foreign missions. If it was a surprise to any that, so far as the Church was con-

cerned, the Indians were classified as "foreigners," it could have been so only to the Indians themselves. It was the accepted custom not only of Presbyterians but of all other denominations as well, and was right and proper for the times.

Though local societies began work for home missions before they started working for foreign missions, the beginnings of organized work for women for foreign missions antedated by several years that of women's organized work for home missions. However, there were boards and societies helping both home and foreign missions, among them the Ladies' Board and the Brooklyn Home and Foreign Mission Society.

It might be said that it was the Santa Fé Missionary Association, formed in Auburn, New York, in 1867, that laid the foundation for organized women's work for home missions. The story behind this society is interesting. In 1866 the Board appointed the afore-mentioned Rev. and Mrs. D. F. McFarland to open mission work among the Spanish-speaking people in New Mexico. The McFarlands left their home in western Virginia on what was "practically their honeymoon" and traveled by train as far as it extended, then for twelve days and nights by stagecoach. They sat up all the long distance, sleeping when they could, with the coach bumping its way over valley and plain. Mrs. McFarland was the only woman passenger on the entire journey. "Twice the coach was surrounded by hostile Indians," she wrote, "and once we thought we were going to be killed, though I didn't believe God would call us . . . then forsake us in the wilderness." They reached Santa Fé on November 22.

Through the kindness of the governor and his wife, Mr. McFarland obtained a temporary room in the senate chamber in which he held services. Soon realizing that it was only through the children that he could hope to reach the adults, most of whom could neither read nor write, he opened a day school, which he and his wife taught.

Two weeks after the arrival of the McFarlands, a Mrs. A. J. Alexander went to Santa Fé to join her husband, a colonel in the United States army. She wrote to her mother, Mrs. E. T. Throop-Martin, of Auburn, New York, telling of the mission church, just opened, that she had attended, saying that there were from thirty to forty present, "most of them gentlemen." Her subsequent letters described the poverty, the ignorance, and the spiritual destitution about her and told of the handicaps Mr. McFarland faced. Mrs. Martin read her daughter's letters to the members of her Female Bible Society and suggested they form the Santa Fé Association and contribute funds to help these people. The

secretary wrote to Mr. McFarland that the Society had made an appropriation to pay the salary of an agent or colporteur to distribute Bibles, Testaments, and tracts, which had been donated for the purpose by the American Bible Society. After trying in vain to obtain a man for such work, Mr. McFarland wrote in June 1867, "I have just closed a six months' school that I opened here. . . . If the Auburn Bible Society will devote the appropriation they have made for a Bible Agent to sustain a Female Teacher in Santa Fé, they may select the teacher themselves, if they wish. What is needed to succeed here and among all peoples is a strong missionary force to occupy the whole territory in connection with a school . . . and schools taught by missionaries in the prominent towns."

The Association engaged Charity Ann Gaston as a missionary teacher, and pledged themselves to pay \$600 a year to cover her board and salary.

Born and educated in Ohio, Miss Gaston had been sent by the American Board of Commissioners to the Choctaws in Indian Territory in 1855, but just before the Civil War, the school was closed, and she returned to her home. When the Santa Fé Association called her to go as a teacher to the Spanish-speaking people in New Mexico, she immediately responded. In a letter to the Association she wrote that to make the trip she had had to take a train to Omaha, then a stagecoach to Denver, with an escort part way because they had had to pass through the "Region of Indian Troubles." "The window by my seat had been broken not long before by Indians, but this time we were not molested, and I did not suffer from fear as many of the passengers seemed to do," she added. She had to wait two days at Denver for the coach for Santa Fé, which left three times a week. On this part of the journey she was the only woman passenger. She traveled 1,509 miles "without illness or accident" she reported.

When she reached Santa Fé in November 1867, a year after the McFarlands' arrival, everything looked "semi-barbarous" to her. Unable to find a suitable room that she might use for a school, she spent the first six months assisting Mr. McFarland in carrying on the school he had opened. Later, however, she secured a little adobe building, where she opened her own school.

Not satisfied to rest with the beginning the Association had made, Mrs. Martin went to New York to enlist the aid of her friend, Mrs. James Lorimer Graham, a member of the Women's Union Missionary Society, in the work in New Mexico. In March 1868 "a little company of women met in an upper room of the Bible House in New York to

organize the New Mexico, Arizona, and Colorado Missionary Association, whose object it was to aid the Mission Board by contributing to the support of missionaries in these new territories and sending Bible readers and teachers." The first work of the new organization was among the Pima Indians of Arizona and the Navahos of New Mexico.

Mrs. Graham, the president of this society, suggested that the scope of the work be extended, and in 1870 it was reorganized and renamed the "Ladies' Board of Missions of the Presbyterian Church," often called the Ladies' New York Board, and it became auxiliary to both the Home and Foreign Boards. The new Board was constituted of "twenty-one societies in New York City and an equal number in New York State, Pennsylvania, and Ohio." A report of this society states that in its first year it "paid the salary of a Bible reader and teacher in Santa Fé, assisted in defraying the expenses of a missionary in Arizona, and another in Colorado; aroused interest in behalf of the Pima and Navaho Indians, sent out Bibles, tracts, and three communion services." They raised in all \$1,203.50. In the following year, "money was raised for the purchase of valuable property in Santa Fé, upon which were buildings used as church, parsonage, and school house. Then followed the establishment of a mission at Las Vegas, the purchase of buildings there, and the erection of a church."

In 1868 a woman, a "nameless friend," contributed \$1,000 to church erection on the home field, and nine individuals, "four of them ladies," gave \$500 each.

In order to get the great opportunities and needs before the Church, a year after the reunion Dr. Jackson began the publication of the *Rocky Mountain Presbyterian*, filling its columns with items "so compelling that they must awaken an interest in establishing missions in the far-flung places."

It should be stated at this point that while the primary function of the *Rocky Mountain Presbyterian* was to make known the needs on the home field, it did not confine itself exclusively to these interests, nor were its writers those who were interested in Home Missions only. Dr. Jackson, who was the founder, editor, and owner of the paper, gave space in each issue to any subject that should be of interest to Presbyterians. For instance, at the time of the panic of 1873, when the Board of Foreign Missions, as were boards of all denominations, was facing a deficit, he devoted columns to urging churches to increase their giving to that Board. Again, in 1876 he asked for increased gifts for Foreign Missions. "The women of the church—those who have not yet enlisted in woman's

work for woman—could easily raise the amount needed if all would help. If some of each class will do all they can, the Presbyterian Church may be saved the discredit of sounding a retreat in this Centennial year of our country,” he wrote.

In that same year Dr. Jackson also rallied to a cause of church-wide interest. In preparation for the Centennial celebration to be held in Philadelphia in 1876, the General Assembly had in 1872 recommended that churches contribute toward the erection of a statue of the Rev. John Witherspoon, D.D., who presided at the first meeting of the General Assembly of the Presbyterian Church and was the only cleric to have signed the Declaration of Independence. In March 1876 the *Rocky Mountain Presbyterian* carried an item by Dr. Jackson on this project: “The Witherspoon Memorial requires for its completion about \$10,000. . . . A painful vacancy will appear in the Centennial grounds at Philadelphia if this signer of the Declaration of Independence is not duly honored by the completion of this enterprise.”

Many will remember a story about this statue that appeared in the August-September 1951 issue of *Outreach*, submitted by Miss Margaret Hummel of the Board of Christian Education, who found it in some old records. Apparently it was the women who came to the rescue in the completion of the funds for this statue. Thinking they would have some fun with the brethren because of their having to come to them for help, the women wrote: “We have been asked to secure three thousand dollars in order to complete the monument fund. Those men—poor fellows!—while living, we have to help them out of all manner of troubles and up to all manner of triumphs, and when they are dead and are to be helped to a pillar of granite, they need us quite as much.” After the statue had been unveiled and the various inscriptions read, the presiding officer gallantly responded: “But there is one other inscription yet to be placed upon this pedestal. It will read thus: ‘This pedestal, the gift of the Presbyterian women of Philadelphia and vicinity.’ When this inscription is completed, this monument will become an annex of the women’s department as an exhibition of women’s work. God bless the women! If they are not first in war, they are always first in peace and first in the hearts of their countrymen.”

An item in the *Rocky Mountain Presbyterian*, written by Dr. Jackson, indicates that, unlike some of the early Presbyterian men, and a few not so early, he did not feel that women should be “seen and not heard” in church affairs. He wrote that the “conservative body, the Episcopal Church,” had formally opened in the Episcopal Convention the question

of the admission of women to office in the vestry, and said it was "another sign among many that God in his providence is calling all the Churches to open many doors of labor to women that have hitherto been closed. There has been a great advance in this respect within a very recent period," he commented. This statement no doubt won for him new friends among the women, though it probably cost him a few among the ministers and other churchmen who were still of the mind of the old school.

Though Dr. Jackson's personal interests were church- and world-wide, his paper was established for the purpose of making the needs of Home Missions known to the Church, and it served as an effective channel. Its subscription list grew, and free copies were sent to groups that had shown special interest in the work of Home Missions. In response to the appeals he made through his columns, women's societies sent "hymn books, communion services, rugs, and many other items" to the missionaries. They also began to "collect cash contributions which they sent to missionaries or to the Board." An item in the paper under date of November 1873 indicates that the Ohio women were among those who early began to organize to aid the Board. "The ladies in various parts of the Church are forming themselves into societies in order to aid the Board of Home Missions," we read. . . . "One of these in a little church in Ohio has just sent \$100." The Dayton Presbyterial Society organized for Home Missions work in December 1872.

Mrs. Graham, president of the Ladies' Board of New York, wrote to Dr. Jackson that year: "Your Rocky Mountain paper reaches me regularly, and I read with much interest the great work that is doing in the formation of presbyteries, organizing new churches, etc. I wish I could say that I could send you help, but our Board is as yet but a little thing, although I hope its usefulness may increase in the course of time."

On New Year's day 1873 she wrote again: "We shall always look to you to suggest objects of work and interest. If we can do them, of course we will. Whenever you can give us some of your jottings of travel, I shall be thankful and try to make the best use of them."

While the Ladies' Board continued for several years to contribute to both Mission Boards, its interests from the time of its early reorganization and change of name became largely foreign. Dr. Jackson, realizing this to be so, felt keenly that a central organization devoting its whole time to the Home Missions cause was essential. He expressed his convictions to Dr. Kendall, to women's groups, and to influential people in the Church. Dr. Robert Laird Stewart states that from the abundance of

material to which he had access at the time of writing his biography of Sheldon Jackson it was obvious that Dr. Jackson was the "proposer and first advocate" of united action of the Presbyterian women to accomplish this end, and that at first he stood almost alone in this movement. He adds, "It is safe to say that in no other undertaking in which he was engaged was he subject to so much misapprehension, reproach, and determined opposition." But as time went on, Dr. Jackson, undaunted, became more convinced that for women to organize for work for Home Missions, as several groups had already done for Foreign Missions, was imperative. He not only continued promoting such organization through the *Rocky Mountain Presbyterian*, but he sent letters to influential women throughout the Church, urging them to take steps toward that end. One thing he always made clear: that the work of women for Home Missions *must not cut into the giving for the work of Foreign Missions*. "*Do not divide your gifts,*" he would stress. "*Give twice as much.*" Both gifts and interest increased, but not rapidly enough to take care of the ever-expanding needs. The finances of the Board were low, and help was desperately needed.

In 1872, a few months before the great panic that was to last for several years, the Board's Report stated: "A crisis seems to have come in our work. Shall it go . . . backward, or advance rapidly to its completion? It cannot stand still. It must retreat or advance. Considering the changes arising from the marvelous extension of the railroad and telegraph systems—the vast migrations caused thereby—the enlarging floods of people from foreign and heathen lands—the unparalleled increase of material wealth with its dangers, the unsettled state of the land and the world—the growing influence of our country on the progress of civilization and Christianity among its own millions now, and on the hundreds of millions soon to be . . . let us arise and possess this great and goodly land which the Lord God of our fathers has given unto us."

The next year the number of missionaries employed had of necessity to be reduced, and the Board "deplored the fact that others had been forced to resort to schoolteaching and farming to supplement their incomes." The elements seemed to have combined with the critical financial conditions to put the country through a time of testing. There is reference in the Report to the "oppressive and almost unparalleled heat of the summer, severity of the winter, disease that appeared among the horses," added to the "stringency in the money market." That year the Presbytery of Colorado and Wyoming, which included Utah, went on record as heartily endorsing Dr. Jackson's suggestion that women's

societies be formed to help with the support of Home Missions projects. It was in these areas of the country that the need was greatest. Church members in these presbyteries saw it at first hand, as Easterners could not.

The General Assembly the following year recommended that October and November be designated as the months when special attention was to be given to raising funds for the Home Board.

In the Report of the Board of Home Missions for 1874 Dr. Kendall and his co-worker, Dr. Cyrus Dickson, who was also corresponding secretary of the Board, again tried to make clear the great need for the organization of women for Home Missions. "It has been thought by some that there is nothing in the Home work to draw out the sympathies of Christian women, as in the case of the female missionaries and female pupils in the Mission Seminaries abroad. But the difference is more apparent than real. On the Foreign field the female helpers are named and commissioned; but on the Home field there are a thousand wives of missionaries . . . counseling, encouraging, assisting, and sustaining their husbands in their work; suffering hardships for the sake of Christ; many of them passing through the perilous and thrilling incidents of real life on the frontier; exercising marvelous patience and courage, and all the heroic virtues, and doing more good than any similar number of women in America! They are not named in our Reports as they are in the Reports of the Foreign Board. If they were, it would swell our numbers to nearly 2000. But, *numbered or unnumbered*, the comfort of every one of them hangs on the ability of the Home Board to grant their husbands adequate pecuniary aid. When the Board has been unable to grant the whole amount applied for, as has been the case in hundreds of instances during the year past—it affects not only the missionary himself, but his wife and his children. . . . The reduction is felt in the library, in the wardrobe, in every department of the household. A thousand wives of missionaries are toiling harder, bearing heavier burdens, and suffering from scantier supplies for themselves and their little ones, because we cannot obtain the means to give them the aid they need."

The following year the Report stated that during the previous summer a grasshopper plague had hit the Middle West. "Minnesota, western Iowa, Nebraska, and Kansas were laid waste by a fearful visitation of locusts and grasshoppers which came down on the land in untold numbers. Other pests . . . together with excessive heat and long-continued drought, wrought almost equal mischief in other parts of the West," the Report reads. "The Board is staggering under a debt larger than ever has fallen to our lot before. Business is depressed throughout the coun-

try. Relief has been sent from churches. One missionary acknowledged receipt of 27 barrels and boxes of goods, which he distributed to nearly 100 needy families; another, 12 boxes of clothing and over \$200 in money, the most of which had been used for medicine and supplies for the sick. The whole number of boxes reported for such relief, made known to the Board, was 300. The amount of money, \$20,595."

Whenever any calamity descended upon the land, the treasuries of the churches were the first to suffer. In 1875 the Board fell six months behind in payment of missionaries' salaries. It was not only the Home Board that felt the effects of the panic; all the Boards of the Church and of other denominations were similarly affected.

Farther on in this Report in a section devoted to women's work we find: "... They [the women] have prepared and sent to the missionaries 331 boxes, while they have sent to the missionary or his wife, directly, sums that do not appear on our books, to the amount of \$7,348.90. These sums have not swollen the receipts of the Board, but they have relieved the wives and children of the missionaries of burdens that were becoming too heavy to bear.

"And besides all this, the women of the church have contributed directly to us, in their own names, or in the names of the ladies' societies with which they are connected, and aside from what they have given in church collections, of which we can make no separate account, not less than \$12,582.58; thus making an aggregate of Home Missions aid rendered by the ladies of not less than \$19,931.48.

"These ladies' societies are not all constituted alike. The Ladies' Board of Home Missions, located in New York, has many auxiliaries throughout the country. It has a separate work of its own and yet pays over into our treasury such sums as are contributed by auxiliaries or others for that purpose.

"The Ladies' Home and Foreign Missionary Society of Brooklyn is supposed to embrace all churches in that city, and it has auxiliaries in other parts of Long Island. From that society we received several hundred dollars, with the request that we send it to the missionaries' wives west of the Mississippi. This donation came to us when we were heavily in debt, and the joy that it diffused throughout 35 or 40 missionary households... no pen can more feelingly express than the grateful letters that came back to them from the cultivated and self-sacrificing women, to whom their bounty had proved such a timely relief."

In 1875 as a result of the combined efforts of Dr. Jackson and Dr. Kendall, together with the overtures of the women of the Synod of Iowa

in 1873 and 1875, the General Assembly "authorized the formation of a distinct Woman's Home Missionary Society under the advice and control of the Board of Home Missions," and "recommended that the women of the church should attest their interest in this department of work by generous contributions in *money*, as well as in the preparation of boxes of clothing."

Contributions from women's groups increased and acknowledgment was duly made in the Board's Reports, but the conviction grew that there must be organized effort. A substantial increase in funds was imperative.

There continued to be conferences, consultations, and much correspondence on the matter. Dr. Jackson's letters to and from Dr. Kendall and others during this period previous to the formation of a national organization strongly indicate one thing: in spite of their deep convictions and the desperate need, both he and Dr. Kendall were reluctant to take any step that might cause friction with any existing woman's board or missionary society already aiding the Home Board even in a limited way. A letter from Dr. Kendall to Dr. Jackson, dated June 17, 1875, included in Dr. Stewart's book and also to be found in Dr. Jackson's letters at the Presbyterian Historical Society in Philadelphia, confirms this statement. It runs:

Dear Brother Jackson:—

We have yours on woman's work. I think we shall lay the matter before the Board next week and ask for a committee of five to take the matter into consideration as to "ways and means." My mind starts the following queries: Give me your thoughts on the subject. 1. Shall we try to bring the New York Society to become wholly home mission? 2. Failing in that, shall we adopt or recommend it as it is? Or 3. Shall we organize another society with headquarters here? Would not that bring us into collision with Mrs. Graham's or the Foreign Missionary Society and its auxiliaries? Or 4. Shall we dispense with a great central organization such as Mrs. Graham's or the Foreign Missionary Society at Philadelphia, and work only presbyterially and synodically beyond the individual church? I should like your views about it. If this committee advise a vigorous movement I shall recommend that you come East, about the time the fall meetings are held, and work as far as possible through them; then through the synods, and then in the cities and large towns, until the beginning of January, perhaps longer.

In August Dr. Kendall again wrote to Dr. Jackson:

We want you to come East and make a campaign, first among the synods and then in the cities, and, in working the matter up, we would like you

to visit as many of the Eastern synods as possible, and if it comes convenient to be at New York, New Jersey, Albany, Baltimore, Harrisburg, Philadelphia, or Pittsburgh, Central and Western New York: all or as many as possible and as far East as possible, other things being equal, for here is the money. After the synod we must move among the masses, stirring up the women in city and country in this great work. If we cannot organize as we would, we must work as we did last year, only more extensively and vigorously. We wish you to confine yourself before the synods to the woman's work and the Sabbath-school work, and leave the general missionary appeals to others or to themselves. But press home on them this one feature—women's and children's work for women and children on home mission fields.

Dr. Jackson came East, as requested, making addresses before church groups, telling of conditions in Utah, New Mexico, and Arizona, and arousing much sympathy, especially among the women, many of whom had not hitherto known that such abject misery and degradation as he described existed in their own country.

Meanwhile, through the pages of the *Rocky Mountain Presbyterian*, Dr. Jackson kept the churches informed of the desperate need for schools and for prompt action in establishing them, if the work of the Home Board was not to "sound a retreat."

In the Home Missions Report of the following year a statement appeared indicating that there had been a growing awareness on the part of church women of the necessity for their assistance: "The interest in the work of Missions among the women of our church has had a wonderful development since the reunion of the two branches of our church [1870]. . . . Their labors and contributions have been very valuable and most acceptable to the Board, giving fresh impulse and wider expansion to its work. And year after year they have contributed more and more to our treasury. . . . With regard to cash contributions, it has been thought that the best, most direct, and expeditious method is to have them sent directly to the Treasurer of the Board, who will keep a separate account with such societies and report the aggregate amounts at the end of the year. . . ."

The necessity for establishing schools among the "exceptional peoples" is explained in the following:

. . . In the prosecution of our work in the solid unevangelized mass of 200,000 souls in New Mexico and Utah, the work must be carried on precisely as in foreign lands. The gospel must be preached from house to house, and in the market place and by the wayside, till congregations can be gathered and churches organized. Schools must be established and school-

houses built, and teachers employed; this we may expect to be a far costlier work than any we have yet undertaken. And in this, which is peculiarly the work of woman's elevation and the education of children, will be a most appropriate field for the expenditure of woman's sympathy and energy. For this work, and for the advancement and much needed enlargement of that in other parts of the wide field, all her resources, energies and wisdom may have full play, to the glory of God, the salvation of this country and many immortal souls.

Although the movement for the organization of women for work for Home Missions gradually gained momentum across the country, and the General Assembly in 1876 authorized synods "to appoint committees of women within their bounds to cooperate with the Board in the prosecution of the work," it was not until 1877 that the Board was finally authorized to assume charge of school work. This decision on the part of the General Assembly came about largely as a result of a speech that Dr. Kendall made on the floor of the General Assembly at its meetings in Chicago, which his contemporaries called "the most memorable speech that had ever been made before that body." Overtures had been presented from Utah and Colorado asking that the Home Board be "empowered to take under its direction the mission schools that had been established and maintained by the synodical missionaries in these presbyteries." Opposition was voiced from several quarters, "What, shall the great Board of Home Missions go to schoolkeeping?" some asked in indignation. At first Dr. Kendall is said to have sat as though defeated, but when the last objection had been heard, he rose, his eyes flashing fire. Out burst a torrent of eloquence such as was seldom if ever heard before an Assembly. He described the pitiful conditions of ignorance and superstition in which the Indians, "Mexicans," and Mormon women with their "swarms of children" were living, and asked if the Presbyterian Church would allow them to "perish in their forlorn state."

Women were said to have wept openly; men sat through the entire speech as though stricken. When Dr. Kendall sat down, there was a moment of utter silence, then thunderous applause. No further opposition to the overtures was expressed. In the General Assembly Minutes of that year we read:

In the progress of Home Missions work, an emergency has arisen, calling for a change of action on the part of the Board in the peculiar state of society in the Territories of Utah, and New Mexico, and in a limited degree in the work already carried on among the Indians.

The Home Board is the only one that does, or is likely to do, anything in either of the Territories mentioned. The work is peculiar, arising from the

utter absence of anything like a true Christian population, to which the work of Home Missions can at first come. In these Territories, we must begin at the very bottom; and it is found practically necessary, in order to succeed, to have schools under direct conduct of the missionaries. Such schools must care not for secular instruction alone, but for religious instruction in connection with direct gospel instruction. These schools should not be left uncontrolled; and it seems eminently desirable that the Board control them. We would recommend, then, that the Board be allowed to sustain such schools by the payment of the teachers needed; such teachers to be recommended by the Presbyteries in which they are, and commissioned by the Board. *It is expected that the funds for such schools will be raised by the ladies mainly.* (Italics are ours.)

The General Assembly then gave its approval of educational work on the Home Mission field "as rapidly as the women's societies should provide the funds."

In Book No. 62 of Dr. Jackson's scrapbooks, undated, is an outline in what appears to be a man's handwriting of what Dr. Kendall and Dr. Jackson felt should be the set-up of the proposed organization. Though it begins without salutation and closes without signature, the ideas incorporated were no doubt the fruits of Dr. Kendall's administrative mind. It runs:

So let it be distinctly understood that the 5 ladies in New York are only officers under the control of the Home Board in the same way in which Drs. Ellinwood and Kendall are. They are secretaries, *not* a sub-Board as in the Foreign Society. Where societies are formed and the ladies are prepared to do so, let them support a missionary Bible-reader, or mission child—Where not able to do this have 'boxes' prepared with a blank for the special object which they wish to support and urge upon the Synodical Boards the claims of different fields, as Utah, New Mexico. If there is no wish to form a society, and in our country churches where the homes are far apart, boxes can readily be introduced and information diffused through a single lady.

Occasionally print an interesting letter and by means of these secretaries and sub-secretaries, have it read in every church, Sunday school, or society; and persuade each secretary to act as a free-will agent for gaining subscriptions to the *Rocky Mountain Presbyterian*.

For the successful working of this plan all will depend upon the executive ability and personal consecration of the ladies acting upon the Synodical Boards. They should be prominent ladies, enthusiastic in the work and with means enough to meet the necessary expenses of postage and traveling out of their own pockets.

Their accepting such an appointment should be felt to be a personal dedication of themselves to the work as much as if going out to the field.

A Ladies' Board of Secretaries at New York—say 5 ladies of good executive ability (not already prominent in other works, if possible) that they may consecrate sufficient time and effort to this special field.

Let one be elected as a presiding secretary to communicate with the Home Board, &c. and the Synods be divided among the other four.

Then in connection with each Synod establish a Board of lady-secretaries, on the plan of our Albany Branch for foreign missions, only assign more churches to each secretary, 12 to 15, with one presiding secretary to correspond with the lady representing her department at New York and let them meet for mutual encouragement and conferences at least once a year.

Then in each church where there is not a society with a secretary, request the pastor in session to appoint some lady to act as a Home Missions secretary for the ladies of that church.

Let it be her part to report to the Synodical secretary the state of interest in the subject of Home Missionary effort at stated periods, and, if there is no society, to keep up an active interest by diffusing intelligence or in any other way suggested by the Board of Secretaries to her from time to time. It being of course understood that in this matter she acts only as an assistant and under the control of the pastor of the church or of the society of which she is an officer.

In 1875 and 1876 Dr. Jackson, knowing of conditions in Alaska and of the request from civilians and government employes living there that educational and mission work be done, suggested to the Board that he make an exploratory trip to that then practically unknown territory. The Home Board replied that there were not sufficient funds. When General Howard, in charge of the Army staff in Alaska, made a request to the government that schools be established, a sum for this purpose was finally appropriated, but the government did nothing further.

The Rev. A. L. Lindsley, pastor of the First Presbyterian Church of Portland, Oregon, wrote to the Board of Foreign Missions asking them to send missionaries to Alaska, but that Board also wrote that it did not have the funds. Early in 1877 Mr. J. C. Mallory, who had gone to Portland for his health, went to Alaska to take a position in connection with the U. S. Army, but since ill health kept him confined to his room for most of the time he was there, he returned after a month's stay, and could report only the little he had been able to see of conditions.

As soon as the General Assembly authorized the Board to "establish schools among the exceptional peoples," adding that the "funds for such schools will be raised by the ladies mainly," Dr. Jackson's thoughts again turned to Alaska. Robert Laird Stewart states that he went "at the request of Dr. Lindsley," apparently without the Board's authorization.

Others said that he went to the Northwest intending to go on to Alaska. He knew he could depend upon the women of the Church to help in establishing mission schools at this northern outpost. Three months after the General Assembly closed, Dr. Jackson was on his way to Alaska, accompanied by Mrs. Amanda McFarland, widow of the Rev. D. F. McFarland, who had gone to Santa Fé in 1866. He had been wanting to go, Dr. Stewart states, since the early 1870's.

After convincing himself that the need for missionary work in Alaska had not been exaggerated, and helping Mrs. McFarland find a place in which to live, he left her, alone, the only white woman for miles around, and returned to his work in the West. His stories of the conditions he had seen, augmented by Mrs. McFarland's letters describing the practices of witchcraft and polygamy and worse under which women and children were living, aroused instant and intense sympathy.

A school had been opened in Mount Pleasant, Utah, in 1875 by the Rev. Duncan J. McMillan, of Illinois. Because of a lung condition brought about by inhaling smoke when he rescued four young women from a burning building, Mr. McMillan's doctor advised him to seek a drier climate. Dr. Jackson suggested he try Utah. He made the trip, hoping to find opportunity for some kind of missionary work among the Mormons. Dr. Jackson told him of a "disaffected group" in Mount Pleasant, but Mr. McMillan was advised that since that town was such a Mormon stronghold, it would be well for him to try some other community. He must have possessed something of the determination of Dr. Jackson, for he seems to have set out at once for Mount Pleasant.

When Mr. McMillan reached the town, after he had slept the first night on the mail counter in the post office, the postmaster gave him a room in his home. Whether or not he knew that this man was a member of the "disaffected group" or was just in good luck is not revealed. At any rate, when he told his story, the postmaster said that he and some thirty others had broken with the Mormon Church and that they wanted a school for their children. There was no public school in Utah at that time. He asked Mr. McMillan if he had ever taught school. Mr. McMillan said he had. The postmaster offered to put him in touch with people who would help him. He told him to be at the post office when the townfolk came for their mail. "When I introduce you," he said, "if I stroke my beard with my right hand, that person is friendly; if with my left, unfriendly. If I don't stroke at all, I'm doubtful."

Mr. McMillan later talked with those he could trust about opening a school and found them in favor of it and willing to pay him a small

amount. He then arranged to buy the local dance hall, on which he made a down payment of all the cash he had and put two mortgages on the property for the balance. When in April benches were built for seats, school was opened with forty pupils ranging from four to twenty-six years, few of whom could do more than barely read. Soon the school was overcrowded, and Mr. McMillan was obliged to hire two "lady teachers" from among his older pupils to assist him. He supported the school wholly through the small contributions he could raise from friends and acquaintances in the East and the little he could collect from parents. When the time for payment on the second mortgage drew near and he did not have enough to meet it, the owner threatened to foreclose if the whole amount were not paid in full.

Mr. McMillan again appealed to friends in the East, but the effects of the panic of 1873 were still being felt, and the response was disappointing. To close the mission school would be to lose the ground it had gained for the Church, yet what could he do? On the day before the payment fell due, he went once more for the mail, but there was nothing in his box. As he was about to pass through the door, the postmaster called, "Here's a letter for you that must have fallen to the floor."

The "Cedar Rapids" postmark on the envelope meant nothing to Mr. McMillan. Someone, he supposed, wanted another story about his school. He dropped the letter into his pocket and, in his distress, forgot it. As he reached his room, he threw himself across the bed, disheartened and discouraged. Then he remembered the letter. When he opened it, out fell a bank draft for more than the amount due. The school was saved. Mr. McMillan dropped to his knees and thanked God.

The mystery of the check was solved later. "A short time previously, while I was away from home on a horseback tour investigating other possible missionary points a hundred miles away," Mr. McMillan wrote of this incident, "a stranger, Mr. H. M. Miller of Salt Lake City, general agent of the White Sewing Machine Company, visited Mount Pleasant. He had never met the missionary, but when in Salt Lake City had heard of him and his work. After he had transacted his business, he found that to get out of town he would have to wait for the next day's stage. At the unoccupied evening hour, he saw a light in the Mormon meeting house. Though he was not accustomed to attending any kind of church service, he went in to while away the time. He heard some very bitter words said about the missionary and his work and vigorous orders given to the people as to their duty under the prophet's instructions to drive the missionary away from the place and to destroy his mission. It made

Mr. Miller's blood warm to hear such denunciations of a law-abiding citizen of America, who was engaged in lawful work. Shortly afterwards, business took Mr. Miller east. He visited his home in Cedar Rapids and in conversation about the West he happened to mention the Mount Pleasant incident to his aunt. Indignant, she said, 'Come with me this afternoon to our missionary meeting and tell that story.' 'I never attended a missionary meeting in my life,' he replied. 'It is absurd to ask me to address a missionary society.' 'You need not address it,' she said. 'Just tell that story.' The consequence was that the women ordered the money in the treasury to be sent to the Mount Pleasant missionary at once.

"Mrs. Charles E. Walker, treasurer of the Society, was not present, having been detained at home by illness in her family. She was instructed to send whatever money there was in the treasury to the missionary at once. She asked Mr. Walker to go immediately to the bank and obtain a draft, but he replied, 'The bank was closed an hour ago. I cannot get a draft until tomorrow morning.' She said, 'You know the cashier. You can get through the back door and secure it. I shall not rest until the draft is on its way. For some reason I feel that it must go immediately.' At her insistence, Mr. Walker secured admission to the bank, obtained the draft, and enclosed it in a letter just as the west-bound train pulled into the station. He rushed down and mailed the letter in the mail car. He went back and rather impatiently said to his wife, 'I got the draft, mailed it on the train, and now I hope you are satisfied.' 'Yes, I am,' she said, 'I will sleep better tonight.' "

Before the close of the first term, 109 children had enrolled at Mr. McMillan's school. By now the success of his venture had reached the ears of Brigham Young, and in July, with twelve "apostles," he came to Mount Pleasant for a two-day mass meeting, most of which he devoted to an attempt to defame the young minister's character. He denounced him as a criminal, morally unfit to teach children, warning that there were "bullets made for such men," and issuing the edict that Mormons were to withdraw their children from the school. A paper of denunciation was drawn up, which, under compulsion, several men of the community signed.

One night, in his bleak room in the rear of his school, Mr. McMillan woke, thinking he had heard a noise. Turning, he saw a masked man at the window, one hand clutching the sill, the other a revolver. Mr. McMillan grabbed his own revolver and thrust it into the face of the intruder, who fled in the darkness.

When Mr. McMillan went to an outlying town to hold services one Sunday, a "Gentile" warned him that some of the men who would be at the church that evening had threatened to shoot him before he left the town. Mr. McMillan said that he was privileged to preach anywhere under the American flag, and went about his preparation for his evening services. That evening he invited the mayor of the town and the local "bishop" to sit on the platform with him, but they refused. Mr. McMillan went into the pulpit alone, laying his revolver beside the Bible in open sight. After announcing the number of a hymn, which he sang alone, he offered prayer, then with all eyes upon him began his sermon. Before the evening was over, the danger seemed to have passed.

Meanwhile Brigham Young's attack upon Mr. McMillan had boomeranged. News of the school and the edict concerning it spread throughout the territory, and requests for schools in other communities poured in from the four corners of the Mormon stronghold. Mr. McMillan took advantage of this new interest and the vacation enforced upon him by Brigham Young to make a survey of the Mormon area from Idaho to Nevada, with a view to noting the towns where schools might be established to advantage.

In the fall of 1877 a gift of \$500 was presented to the Home Board treasury "for the employment of teachers in Utah, under the supervision of the missionaries," and another of \$400 came from the Brooklyn Woman's Home and Foreign Mission Society "for a school among the Mormons." Thus, more than a year before women were organized nationally for home mission work, societies were raising funds, no doubt largely through the efforts of Mr. McMillan, to contribute to mission work in Utah, as well as in the Southwest and in Alaska. In December of that year the Board, on faith, formally initiated school work, commissioning sixteen teachers, with salaries totaling \$5400, which they looked to the women to raise. It was indeed to be a test of the Home Board's and Dr. Jackson's faith in Presbyterian women. Now the Board secretaries knew there must and would be an organization of women for Home Missions.

In the *Rocky Mountain Presbyterian* in 1878 Dr. Jackson ran an item stating that the Board of Home Missions had a deficit of \$90,000, adding, "The Board is in great straits. With an increasing foreign emigration, and increasing insubordination and communism in our midst, and with a largely increased movement of our own people into the newer sections of the land, neither the country nor Church can afford to let the work stand still. . . ."

In January of that year, at the Board's request, Dr. Jackson made another trip East, addressing conference groups and open meetings in Pennsylvania and New Jersey. And again when he returned from his trip he supplemented his talks with letters to interested women leaders, urging the officers of the Synodical Home Mission Societies already in existence to call a general convention for the formation of a central organization.

Dr. Stewart explains that when the women hesitated to take such a step, because they were awaiting a call from the Board of Home Missions, Dr. Jackson appealed to the Board secretaries to arrange a meeting. But since the members of the Board were themselves divided in opinion as to the expediency in taking such an action, "the secretaries . . . hesitated to take the responsibility upon themselves." Probably wondering at the lack of courage of his fellow workers, Dr. Jackson said, "Then I'll take the responsibility," and promptly called a convention of women to meet in Pittsburgh on May 24, 1878, when the General Assembly was in session.

In the light of events preceding and following that historic move, the minutes of that preliminary meeting are interesting to read just as they were written on that day:

The meeting was opened with singing, reading of the Scriptures and prayer.

Mrs. W. A. Herron of Pittsburgh, Pa., was called to the Chair as presiding officer, and Mrs. Wilson N. Paxton of Allegheny was made Secretary.

Mrs. Herron stated that the object of the meeting was to consider the practicability of organizing a "Woman's Board of Home Missions."

A number of communications were then read from ladies in different sections of the country, the Ladies' Board of Missions of New York, the Baptist Women's Home Missionary Society of the United States, the Ladies' Synodical Societies of Minnesota, Iowa, and Western New York, expressing their interest in Home Missions and regrets at being unable to attend the meeting.

A letter was read from Mrs. James Lorimer Graham, President of the "Ladies' Board of Missions," New York, concerning the organization and work of that Society.

Reports on Home Missions were received and read from the Ladies' Synodical Committee of Minnesota, and also from the Woman's Home Mission Society, of the Presbytery of Buffalo.

A request was received and read from the Missionary Society of Dayton Presbytery asking that a Home Mission Board be organized.

A paper upon the importance of a national Home Mission organization of the Women, written by Mrs. Julia McNair Wright of Carlisle, Pa., was then read.

After reading the above communications the following questions were taken up and discussed:

1st. Are we ready for Organization?

2nd. Will such an organization conflict with the Woman's Foreign Mission Work?

In the discussion that followed further explanations were made of the work of the "Ladies' Board of Missions" in New York for the purpose of showing that there was no need of another organization.

Others urged that if the Ladies' Board [because it had originally been organized for home mission work] would relinquish their Foreign department and give exclusive attention to Home Missions it would be able to do a larger work and obviate the necessity of another organization.

Expression was given to the prevailing sentiment of the meeting that it was a great responsibility to organize a "Home Mission Board."

The following plans were proposed and discussed.

1st. To organize a "Woman's Home Missions Society" without reference to existing societies.

2nd. That, in addition to organizing a national Home Mission Society, a committee should be appointed to wait upon the "Ladies' Board of Missions" and ask them, first to drop their Foreign department, and second, if they are unwilling to drop their Foreign department, then divide their Board of Managers into two departments, one having exclusive control of the Home and the other of the Foreign Mission interests.

3rd. To adopt as the national Woman's Home Mission Society the "Ladies' Board of Missions of New York" as it stands.

The form of a constitution was then read as a basis upon which a constitution for a National Woman's Home Missionary Society might be formed. In connection with the reading of the proposed constitution, discussion was had with reference to the office of the treasurer.

Mrs. J. C. Hoge of Chicago, president of "The Woman's Presbyterian Board of the Northwest," spoke at length of the work of that Society and gave her views with reference to the organization of a Woman's Home Mission Society.

Attention was called to the action of the General Assembly calling upon the Women to organize for Home Missions.

The question was then put to vote: "Shall we organize now?" Answered in the negative.

The following resolutions were offered and adopted.

Resolved, That a committee be appointed from different parts of the country to confer with the "New York Ladies' Board of Missions" as to the propriety of having their Board devoted exclusively to Home Missions.

That, should the Ladies' Board of Missions fail to comply with the overture of the committee, it (the committee) shall be empowered to call a meeting of delegates from the different churches at such time and place as may be selected to organize a new Board.

The Chair appointed Mrs. Oscar E. Boyd, Mrs. S. F. Scovel, Mrs. J. H. Montgomery, and Mrs. W. N. Paxton a Committee to nominate the above Committee of Conference and report to the afternoon Session.

After recess and devotional exercises followed by various addresses on Home Missions, the Committee reported the names of the following ladies, who were appointed a committee to confer with the Ladies of the New York Board of Missions.

Mrs. Sylvester F. Scovel,	Pittsburgh, Pa.
Mrs. Oscar E. Boyd,	Rahway, N. J.
Mrs. Richard T. Haines,	Elizabeth, N. J.
Mrs. D. M. Miller,	Brooklyn, N. Y.
Mrs. Mathew Newkirk,	Philadelphia, Pa.
Mrs. J. C. Hoge,	Chicago, Ill.
Mrs. John Kendall,	La Porte, Ind.
Mrs. Joseph H. Montgomery,	Dayton, Ohio
Mrs. O. E. Huntington,	Cleveland, Ohio
Mrs. Julia McNair Wright,	Carlisle, Pa.
Mrs. Osborn,	New York, N. Y.
Mrs. G. D. Harrington,	Washington, D. C.

Adjourned with prayer,

(Mrs. W. N.) E. J. Paxton, Secretary.

These women were all prominent leaders in church work, and many had been doing outstanding work for foreign missions. Mrs. Haines' interest had heretofore been largely in foreign missions. Like Dr. Jackson, she had at one time planned to enter service on the foreign field, but this idea was abandoned when she married a Christian business man, a philanthropist, who was a widower with twelve children, and undertook the management of his home and the care of his family. An outstanding Christian leader, a woman of means in her own right, she gave largely to the many Christian causes with which she was concerned. Her home had long been a haven of rest for weary missionaries, home and foreign. When in 1877 the General Assembly recommended that "schools be undertaken as a special responsibility of the women of the local churches," her pastor asked her to take the leadership in the movement in the New Jersey Synod. Although Mrs. Haines was at that time vice-president of both the Ladies' Board of Missions of New York and the Woman's Missionary Society of Philadelphia, and president of the Woman's Synodical Society for Foreign Missions in New Jersey,

which office she held until 1882, she threw herself wholeheartedly into the cause. The New Jersey Synodical Society was organized for work for Home Missions a year before the Woman's Executive Committee came into being. Even after her affiliation with the Home Board, Mrs. Haines continued to maintain her former helpful relationship with the Foreign Boards. In fact, she was selected to serve on the committee that met in Pittsburgh partly because of her long sympathy with foreign missions and her years of service on the Ladies' Board. It was felt that she could present the matter of a women's organization for Home Missions in such a way that there could not be any feeling of interference with already established societies.

At the Pittsburgh meeting it was arranged for Mrs. Haines and the other members of the preliminary committee to meet with the members of the Ladies' Board in New York to come to some decision as to what should be done about the proposed organization.

A letter from Mrs. Haines to Dr. Jackson a month after the meeting in Pittsburgh indicates not only how much she looked to him for guidance, but also something of her own independent thinking and of her Christian spirit:

You may have heard that the proposed conference with Mrs. Graham is fixed for Thursday morning, July 10th at 23 Centre St. The Ladies of the Committee appointed at Pittsburgh are invited to meet here at Elizabeth the day before, for prayer and to decide on something definite to bring before the New York Society. I was rather sorry to meet Mrs. Graham and Mrs. Holden on Monday last and to find that they expected to represent the whole Board. This is not what was wished. It seemed desirable to lay the business before the whole Board, but Mrs. Graham said they two had received instructions what to say. I did not ask her what that was. So many are out of town, it does not seem to me that, in case Mrs. Graham declines, much can be done before the Fall. I for one am a little sorry not to have the thing worked up through the Synods more as in New Jersey, but I believe God will guide aright on the matter.

I have received "proofs" of the Report on Home Missions adopted by the late General Assembly. To it is appended a report from the Ladies' Board of Missions, New York City. It claims to have twice outstripped the action of General Assembly. I want to find out the exact relations of this New York Society at present to the Board of Home Missions. The General Assembly of 1875 (Minutes, page 489) distinctly recommend the "organization of a Woman's Home Missions Society, etc." This looks as if the Assembly and the Home Board did not recognize the New York Society as filling that place—or they would not have recommended another—yet now, this New York Report is published in Minutes of General Assembly.

This may complicate matters. Some one told me all the United States were included in Presbyteries—is that so?

When a Woman's Home Mission Society is formed, it should at once cover the ground, so fast as names of suitable superintendents or Secretaries for every Synod can be obtained. I think, Sir, that you can probably suggest many good names for this purpose to be brought forward, if God will, next Fall. Then if the appointments of nominations can be recognized by the various synods, a great point will at once be gained. So I hope you will be able to give special attention to this, and if the same names should be proposed by others, it will be very good. After the Committee has met, I hope to write again.

Ever yours truly and respectfully,
(signed) F. E. H. HAINES

Under date of July 4, 1878, from Denver, Colorado, Dr. Jackson replied to Mrs. Haines' letter at great length. His letter indicated that he had carefully thought out every step of the necessary procedure, even to avoiding interference with existing societies:

Yours of June 27th is received, and I hasten to answer. You ask concerning the relations of Mrs. Graham's Society (Ladies' Board of Missions) to the Home Board. Dr. W. C. Roberts can tell you. My own impression is that the Board of Home Missions do not consider it as a *national* society, occupying the ground intended by the General Assembly when they directed the formation of a national or central Woman's Board, but that the Board recognizes it as they would the "Synodical Society of New York" or the "Ladies Board of the Southwest," or of Brooklyn, or any other *local* society, which is raising money for Home Missions and sends in an annual report. Enclosed find a leaf from the Report of the Home Board 1877, in which you see that the Brooklyn Society is placed on the same footing with Mrs. Graham's. They are simply *local* societies.

Dr. Jackson explained that while a national society would be for the whole country, it need not go into churches in New York where the women were already working for Mrs. Graham's society. A central organization, he felt, would be a help, not a hindrance, to existing societies.

He advised Mrs. Haines not to become discouraged if the New York, Brooklyn, St. Louis, or other societies did not at once become auxiliary to the proposed organization, adding that a sufficient number would become auxiliary to give the central organization "position and influence," and that it would increase in influence until eventually it would have "full control throughout the entire Church."

Nothing short of a strong and active central organization for Home Missions would satisfy Dr. Jackson. He said that if the work was to be

done, there must be a central organization that would, among other things, "by circulars and letters keep Synods reminded of their duty to appoint committees, until from habit the Synods will attend to it as they do any other routine business." He pointed out that a central organization was necessary to send out blank constitutions; leaflets on how to organize, how to keep interest in meetings, the best methods of work, objects for work and prayer; and to secure missionary letters, speakers, etc.

"An objection has been raised that the new organization would make friction," he wrote. "Mrs. Scovel, of Pittsburgh, can testify that the officers of the Woman's Foreign Mission Society of Philadelphia and the Woman's Board of Missions for the Northwest, the leading Foreign Missions Societies of the church, both expressed themselves at Pittsburgh as in favor of a Woman's Home Mission Organization. Consequently there can be no friction with them. . . .

"As to the Ladies' Board of New York, the new Society can prevent friction by not interfering with their auxiliaries—by attending to the balance of the Church not reached by the Ladies' Board and furnishing the Ladies' Board such assistance as they may be willing to receive, thus cultivating friendly relations."

He strongly urged that the Pittsburgh Committee appoint a "Provisional Board of Managers" to serve until a convention could be called in connection with the next General Assembly. One of the functions of the Board was to be to correspond with stated clerks of synods and urge that each synod at the fall meeting comply with the recommendations of General Assembly "and appoint a Ladies' Committee." The Board was also to correspond with the synodical societies to secure the appointment of a delegate to represent them at the spring meeting so that there might be "at least one lady present from each synod," also to "prepare a draft of constitution and by-laws to submit for adoption."

Nothing seemed to irk the dynamic Dr. Jackson so much as inaction, indifference. He was distressed at the fact that "only a few synods had complied with the directions of the Assembly to appoint Ladies' Committees." On one occasion he said, "The Provisional Board of Managers will encourage the friends of the cause *to work*. . . . If you do not arrange with the Ladies' Board of New York, I plead with you do not separate until you have appointed a Provisional Board of Managers to act until there can be a representative gathering of the Ladies next spring to complete the organization."

Dr. Jackson's deep interest in the bringing into being of such an organization is revealed in the closing paragraph of his letter to Mrs. Haines: "I will spend the tenth [the day the committee was to meet in Elizabeth] and eleventh in special prayer that the Holy Ghost will give you both wisdom and courage to go forward in so great a work," he wrote.

Dr. Jackson's prayers were answered, and who can say that they were not answered in the very way he wanted them to be.

We are fortunate to be able to turn to the opening pages of the bound Minutes of the Woman's Executive Committee from December 12, 1878, the date of organization, where we find, in an old-fashioned handwriting, the interesting story of the Committee's beginning as the women themselves knew it. It is, briefly, this:

The Committee from the Ladies' Board and the Pittsburgh Committee met as agreed to discuss the Overture of the Pittsburgh Committee. Communications were read from absent committee members and other individuals interested in the conference and its object, as well as from presbyterial and local societies, urging that the Ladies' Board accept the proposition of the Committee; that is, that the Ladies' Board return to its original purpose and work exclusively for Home Missions.

Mrs. Graham reported to the Committee that after a "full, earnest, and prayerful discussion of the important question embodied in the Pittsburgh Resolution," the members of the Ladies' Board felt they could not accept the proposal made, and offered the following counter proposal: "That the Ladies of the Pittsburgh Committee be lovingly, and, cordially invited to come in and work with us as they can do most efficiently in our Home Department, by forming branches in the States not now connected with us, and, only doing Foreign work in other directions. That instead of organizing a new Board for Home Missions, there should be organizations formed in the different Synods for Home Work, which shall have their own officers, and the Presidents of which shall be Vice Presidents of the Ladies' Board. These Presidents shall organize the work in their own Synods and Presbyteries and report to the Board in New York with whom they shall be in correspondence, connection and cooperation." Verbal promise was made "to accede to any reasonable wishes of the Committee in regard to change of Constitution, etc., to meet the demands of the enlarged work."

The secretary of the Pittsburgh Committee was instructed to send a copy of this proposal to absent members of the committee with a request for an expression of their views.

If a majority entertained the proposition, the committee resolved that another Conference would be held in order to prepare a paper "to bring before the Board of Home Missions and the Synods."

Immediately after this meeting, a meeting of the Pittsburgh Committee was held, when the following Resolution was adopted, and instructions given that a copy accompany the proposition of the Ladies' Board as sent to the Committee: "The members of Committee present, in view of the enlarged plans for future work in the Home Department of the New York Board, and its expressed design to reach the Churches through the Synods, and the Home Field through the Board of Home Missions as recommended by General Assembly, are prepared to entertain the accompanying Proposition and to hold further conference on the subject."

When the responses came, however, it was found that a majority was not in favor of accepting the proposition. The matter was laid before the Board of Home Missions in a paper prepared by the Chairman. Following is the last paragraph of the action of the Board upon the subject: "It may be permitted to us to suggest that the several Committees of the Synods, as soon as possible after their appointment, may bring themselves into sympathy and cooperation by the appointment of a general Executive Committee who shall be their organ of communication with the Board, and that they may report whatever may be done in this direction for the approval to the Synods and the General Assembly."

When several members of the Board of Home Missions advised that they looked to the Pittsburgh Committee to call together the synodical committees, the chairman ordered that arrangements be made for this meeting and invitations sent out.

Thus at last was the way paved for the organization of women for work for Home Missions.

And Now — *“Women”*

IT WAS on December 12, 1878, less than two weeks before Christmas, that the Pittsburgh committee and other interested Presbyterian women met and prayerfully constituted the “Woman’s Executive Committee of Home Missions.” The scene of the meeting was a little room in the Bible House in New York, perhaps the one in which the New Mexico, Arizona, and Colorado Missionary Association had been formed a decade before. The only reason these women did not follow the suggestion that they take the name of the “Woman’s Board of Home Missions” was that they wanted to avoid the possibility of conflict with any existing institution.

The “Plans and Regulations” adopted at this meeting, under which the Committee operated for many years, were drawn up by Mrs. Richard T. Haines, who had for two years been the guiding light in bringing the organization into being. They read as follows:

1. This Committee shall be called the Woman’s Executive Committee of Home Missions of the Presbyterian Church (subject to consultation with the Board).

2. It shall cooperate with the Board of Home Missions and shall undertake no work without its approval.

3. Its object shall be to diffuse information, to unify, stipulate and superintend the work of the women throughout the Church for Home Missions in all its branches, including the raising of money for Teachers’ salaries, the distribution of “boxes” and aiding such other objects as may be suggested or approved by the Board of Home Missions.

4. It shall serve as an organ of communication between the Synodical Committees and the Board of Home Missions. The work in detail shall be

carried on under the advice or sanction of the Pastors and Sessions, the Presbyteries, Synods, and the General Assembly.

5. The Presidents and Secretaries of the Synodical Committees shall constitute this Woman's Executive Committee, together with such additional local members, taken from the Synodical Committees, as may be necessary to carry on the work.

6. Its officers shall be a President, four Vice-Presidents, two or more Corresponding Secretaries, a Recording Secretary, and a Treasurer, all annually elected, with duties as usually understood. (The Committee recommend that the Board be consulted in regard to a Treasurer.)

7. The Secretaries shall keep up constant correspondence with the members of the Committee in every part of the United States who shall send a Report to Headquarters, at least every three months.

8. The Headquarters shall be in New York City.

9. An annual meeting of the Committee shall be held at which time the election of officers and of local members shall take place. Vacancies can be filled pro tem during the interim at any regularly called meeting at Headquarters.

10. No change can be made in this Plans of Work, except by a two-thirds vote of those present at the annual meeting.

Regulations

1. Every meeting shall be opened with reading the Bible and prayer.

2. The Committee shall meet once a month from Oct. 1st to May 31st and also upon call of the President.

3. Three shall constitute a quorum.

4. An Annual Report shall be made to the Board of Home Missions every March.

5. Every member shall be invited to pray for the cause of Christ in our land every Sunday morning just before divine service.

6. If sufficient special donations to meet expenses for rent, freight, postage, and stationery be not received, money for these purposes may be taken from the contributions to the General Work.

7. Each Synodical Committee may carry on the work as approved by their Synod.

8. Additions or change in these Regulations may be made after one month's notice, at any regular meeting of the Committee.

The following persons were appointed a Committee to nominate officers of the Executive Committee: Mrs. J. I. Brownson, Mrs. S. F. Scovel, Mrs. M. Gregory, Mrs. Ashbel Green, Mrs. Oscar E. Boyd. The Committee reported the following nominations: Mrs. Ashbel Green, President; Mrs.

J. L. Graham, Mrs. J. B. Dunn, Vice Presidents; Mrs. R. T. Haines, Mrs. A. R. Walsh, Corresponding Secretaries; Mrs. I. D. Bedle, Recording Secretary. The Report was accepted and the candidates elected. Mrs. Boyd was later appointed treasurer.

It was Resolved, That notice be sent to the Board of Home Missions of the formation of the Woman's General Executive Committee for Home Missions of the Presbyterian Church. Also that we ask the Board to advise us as to the name, also as to the appointment of a Treasurer.

It was Resolved That where no Synodical Committee have been appointed, this General Executive Committee shall prosecute its work by direct correspondence with individuals and churches. . . .

Adjourned with prayer.

M. E. BOYD, Sec'y.

* * *

Among the names on the Committees mentioned above were some that were already well known to the Church. Mrs. Green, the newly-elected president, was the wife of Judge Ashbel Green, a grandson of the Rev. Ashbel Green, D.D., mentioned in Part I. Their son, bearing the same name, lives today in the old manse in which his great-grandfather was born. The name "Sylvester Scovel" has also been mentioned as that of a missionary who did outstanding Home Mission work in the 1830's and 1840's, earning the title of "missionary on horseback" for his activities in Pennsylvania and Ohio, later becoming an efficient secretary for church extension. Mrs. James L. Graham was the president of the Ladies' Board. She declined the office of vice-president, however, "on account of the opinion of the Ladies' Board of Missions," and Mrs. S. F. Scovel was nominated vice-president in her place. Mrs. Bedle, recording secretary, was the wife of the governor of New Jersey.

The choice of Mrs. Oscar Boyd as treasurer of the new Committee would have delighted the heart of the minister who advised the women of his church to choose as secretary someone "whose husband could write good letters and reports." In a biographical sketch of Mrs. Boyd, written by her son, James Oscar Boyd, he recalls that his father spent evening after evening working on his mother's Committee accounts.

Dr. Kendall and Dr. Jackson, it will be remembered, had earlier suggested that the women selected to bring the new organization into being be women "of means enough to meet the necessary expenses of postage and traveling out of their own pockets." While Mrs. Haines and the other members of the Committee were liberal donors to both Home and Foreign Mission work, it is apparent that Mrs. Haines, author of the "Plans and Regulations" adopted by the Committee, was of the belief

that the expenses incurred in connection with the necessary activities should be handled in a business-like way. Notice in "6" under *Regulations* her stipulation for taking care of such items. Before the year was out, after the Committee members had, at their own expense, done considerable traveling in the interests of the work, this entry appeared in the Minutes: "Question asked by Mrs. Haines, whether traveling expenses are paid by the Board or the individuals themselves pay."

According to the Minutes, the Committee was originally assigned a small room on the first floor of the building occupied by the Board of Home Missions. Apparently this was a part of Dr. Kendall's offices, since there is an entry stating that he must be notified in advance when the Committee wanted to use the room. After a few weeks, during which time there seemed to be some doubt as to where the Committee should meet, Mrs. Haines asked the executives of the Home Board to inquire whether they might hold meetings in the room where the Ladies' Board held theirs. In the Board Minutes of two or three months later, we find: "Secretaries reported that the Foreign Board has finally granted to the Woman's Executive Committee the use of the Ladies' Room to hold their meetings."

In 1882 the Board offered the Committee "a room on the fourth floor." This is no doubt the space that Mrs. Darwin R. James, who came onto the Committee in 1881, referred to in a letter to Dr. Jackson nearly three decades later as "our attic room." It has many times been described as a "small, dingy room, about 7' x 9', formerly used by the Board for the storage of leaflets, with a sloping roof and but one window."

When the Committee met a second time, five days after organization, they went on record as wishing to stress two points: First—"That no money be taken from Foreign Missions for the Work in our own land. Let the motto be not to *divide*, but double. . . ." Second—"Let no one think that the appointment of this Committee (which has been done at the suggestion of the Board of Home Missions, after recommendation of the General Assembly that there should be an organization of women for Home Missions) implies at all that no work has heretofore been done by the women of our Church in this direction. No—let all thank God that efforts to evangelize our own land have been made by some of them for fifty and sixty years; and more recently by three or four societies or Boards, in connection with Foreign Missions. It is not the wish, nor the work, of this Committee to disturb any such Boards, nor the societies that are auxiliary to them."

Again, in the Minutes dated some six weeks later, we find: "Resolved,

To have printed in the religious papers a statement of the precise object of this Committee so that it may be clearly understood as not interfering with any Society; also that a second circular be printed to this effect, and sent to Members of Synodical Committees. . . .”

A member of the Woman’s Board of Foreign Missions of Philadelphia, at a meeting in Chicago in 1871, took the same precaution to assure Church women that that Board did not wish to interfere with the giving to Home Missions. “We have most of us been working for years to help our home missionaries,” she said, “and so far from diminishing in the least degree our efforts for them, we should increase and multiply those labors, for God knows the consecrated women on home missionary ground need all the help and all the sympathy that can be given them. . . . Our churches are, every one of them, heartily engaged in work for home missions as well as for foreign. Not a single church, so far as we can ascertain, has in the least abated its labors in the home field in consequence of having entered upon foreign work. We should exceedingly regret to find any such result from our efforts to enlist churches in our branch of labor. . . .”

Under date of December 17, 1878, there are two amusing items in the Minutes of the Board of Home Missions relating to the formation of the Woman’s Executive Committee. The first item refers to a little matter of finance, which must have surprised the secretaries who had expected the women to pay all their own expenses. It reads: “A bill for \$3.25 for providing lunch for the women during their December 12 meeting was presented and ordered paid.” The second seems to be a masterpiece of all masterpieces of restraint and understatement: “Communication from the meeting of the women members of the Committees of Synods, giving notice of their organization as a Woman’s Executive Committee, as suggested by the Board at its October meeting.” There is no reference to the fact that the organization was the culmination of years of labor and frustration and defeat and heart-breaking opposition, or that this organization was the most significant movement yet attempted by Presbyterian women. For though there were, as has been said, several smaller regional Boards in existence, there were none at that time that proposed to unite the interests and energies of the women of the whole country in a single cause.

The women had hardly announced to the Home Board that they were constituted as a working group, and the Board made record of their action, when at their second business meeting, held four days before Christmas, Dr. Kendall came into the room to suggest to the women that

"if legacies be made to the Committee, they be left in trust of the Board of Home Missions." "Suggestion accepted" is the only comment recorded in the Committee's Minutes.

Setting the date of their meetings as the first Tuesday of every month, though they met oftener when occasion demanded, the members of the Committee dedicated themselves to the task they had undertaken, praying unceasingly for divine guidance and for wisdom in their every move.

There were frequent consultations with the executives of the Board of Home Missions, especially with Dr. Kendall, and much communication and many personal interviews with Dr. Jackson.

History tells us that seldom were more than four or five women gathered round the first small table in the center of their limited space. The amount of work administered seems out of all proportion to the size of the room and the number of women who gathered to pray and lay their plans for the task that was soon to expand beyond their most sanguine expectations.

One cannot help wondering if those women realized when they formed the Executive Committee that within the next few months they would be called upon to serve as experts in publicity and promotion and corresponding secretaries to the point where they never again could say, "At last we owe no one a letter." And it was, of course, voluntary work, all done for the love of the cause.

In the Minutes of January 7, 1879, we find: "Resolved to have printed 10,000 circulars, 10,000 envelopes, 1000 noteheads and 500 postal cards." The circulars were written by the Committee members themselves, usually by Mrs. Haines, though there is occasionally a note that some changes were suggested by other members. Until the fall of 1885, all writing was of necessity done by hand.

One of the first steps of the Committee was to send out hundreds of letters to ministers and leading women in the churches, urging their cooperation in having each synod appoint a woman's committee on Home Missions, where there was none, or asking for full cooperation, where such committees had already been appointed.

There was not, of course, instant favorable response to all these requests, nor did the women expect it. Many had had previous experience serving on various women's boards and knew the difficulty some of those groups had encountered. Mrs. Haines, as a vice-president of the Woman's Board of Foreign Missions of Philadelphia, recalled that when that Board was formed, several good Presbyterian women stated that

since they had long been active in the Woman's Union Missionary Society in New York, under Mrs. Doremus, they preferred to continue their work with that pioneer band. In their own time, they withdrew in favor of the new Board.

The Woman's Board of the Northwest reported that in the beginning, "we looked out over this vast territory, and found every foot of ground from Illinois to the Pacific Coast to be mission ground. Then we took a broader sweep and canvassed the countries beyond the seas. . . . We attempted to confine ourselves to an exclusively foreign constituency. This did not meet with the approval of the majority, and a broader platform was adopted, embracing the whole field." Later, however, this Board was reorganized and its interests became wholly foreign.

A reading of the early records relating to women's work in the Church leads to one conclusion: that Presbyterian women, once they had set their hands to it, continued at a task until they themselves changed their minds about it. They did not mean to be hurried into anything.

Some members of the Committee, among them Mrs. Haines, Mrs. Green, and Mrs. James, had deep interest in both Home and Foreign Missions, and to the last days of their lives prayed for the work both at home and abroad. Some felt, and frankly said, that there was not the romance in home missionary work that there was in work in foreign lands. Others disagreed. At a large gathering of Presbyterian women in New York City in the early days of the Committee, a Mrs. King, after listening to a statement that home mission work lacked romance, said, "I cannot in the least coincide with this opinion, and I am a convert, having worked till very lately in the foreign field only, and having a son engaged in foreign work. Facts that I have learned lately on the situation in Utah have overwhelmed me with surprise and interest."

The Committee felt strongly that if only all church women were to learn of conditions as they actually existed, they, too, would be "overwhelmed with surprise and interest." The women, with the help of Dr. Jackson, bent their efforts toward making conditions known. Dr. Jackson, at an early meeting, had suggested that, in order to promote its interests, the Committee take over the columns in the *Rocky Mountain Presbyterian* related to women's work, which formerly he had written. The women filled the columns with stories stressing the urgent necessity for more mission schools and teachers. To encourage additional gifts and collect the small "extras," the Committee had mite boxes made up and distributed.

Dr. Jackson thought it advisable for the Committee to request already organized groups to assume the support of some missionary. This the women did, and from the first received gratifying response. Within a relatively short time societies were writing to New York asking for assignments.

At the meeting of the Woman's Executive Committee in May 1879, addresses were made by women representatives of the Methodist, Reformed, Episcopal, and Baptist Churches. As the work of the Committee became known throughout the country, letters came from sister organizations, offering good wishes and pledging loyal support; and articles touching on the work of the new organization appeared in papers and magazines. The following is taken from a report of the Brooklyn Society: "To work for the homeland is one of the assumed duties of the Woman's Home and Foreign Missionary Society of Brooklyn. We call it our precious privilege as well as our duty. . . .

"Since the organization of the Society, in 1872, we have contributed to the cause of Home Missions the sum of \$4514, and boxes of clothing and comforts for Missionaries' families to the amount of \$8000. We are supporting a school in Mount Pleasant, Utah [Mr. McMillan's school], which is in a thriving condition, and is making its influence felt over the minds and characters of the children, and through them holds sway over the parents.

"We concur in the wisdom and judgment of the Home Board in assigning to the Woman's Societies, the care and support of the schools. This is planting the seed in the most promising soil, and our faith points us to a rich and certain fruitage. Our hope is in the children."

Mrs. Byron Charles Knight, mother of Dr. Walter David Knight, joint field representative for New England for the Boards of National Missions and Christian Education, wrote an article for the *New York Observer* in 1880, touching upon the newly-formed organization, which suggests that the Congregational women of New Hampshire were organized for work for Home Missions before they were for Foreign Missions, directly opposite to the order of things in the Presbyterian Church. It reads in part: "We have before us a paper on a woman's Board of Home Missions in the Presbyterian Church, designed to increase and garner up the interest of women in this branch of church work. It is a good work, as we in New Hampshire can abundantly testify, having begun the work seventy-five years ago, which has been steadily carried on ever since. It is, we believe, the only state which has,

and has had for years, a woman's department of home missions, a forerunner and a forerunner far in advance, of the Woman's Board of today. . . .

"Nearly \$100,000 have been thus added to the Home Missionary treasury of our state, besides early training our Christian women in personal effort and interest for the work. . . .

"The cordial welcome given to the Women's Board of Foreign Missions in many of our churches was in part due to our long and successful department of Home Missions. Though greater and more constant pains in many ways is necessary to supply information, to develop and sustain interest in our Foreign Work, the two stand side by side, distinct organizations, but twined in the prayers and gifts of the Christian women of our state."

In 1880 the women of both the Congregational and the Methodist Churches also organized nationally for work for Home Missions.

Before the Woman's Executive Committee was organized in 1878, outstanding work that flourished and grew down the years had been initiated in New Mexico, Utah, and Alaska, at that time the three most urgent areas of need. Three of the institutions, one in each area, that had their beginnings in that early day, still stand as monuments to the pioneer workers and to the labors of these women's groups. Several missionaries whose names were synonymous with those early efforts went on into other and larger work for Home Missions. Some seem to have quietly faded into the background.

For instance, Charity Ann Gaston, after assisting Mr. McFarland for six months, finally located a small adobe building in which she conducted school until 1870. For some reason that does not appear in the records, she was that year transferred to work among the Navahos, and another teacher sent to replace her at the Santa Fé school. When on her way to her new assignment she passed through Laguna, the Indians of that pueblo, thinking she was coming to them, sent a delegation to meet her. She had to disappoint them by explaining that she was under assignment elsewhere. Little did she dream that six years later, under another name, she would return to serve them. The Rev. John Menaul, who had been a missionary in Africa, having lost his wife there, in 1870 returned to this country with his two motherless children, and was reassigned to work among the Navahos. It was there that he met Charity Ann Gaston and, in 1872, married her. Miss Gaston, on becoming

Mrs. Menaul, seems to have sunk into oblivion. Mr. Menaul worked among the Navahos until 1875, then for some months among the Apaches, and, strangely enough, finally was transferred to Laguna, where the Indians had wanted Miss Gaston to stop six years before. Mr. Menaul opened a day school there. According to Robert Laird Stewart, this was supported by the Ladies' Society of Albany, apparently an auxiliary of the Ladies' Board of New York, which grew out of the society under which Miss Gaston had first gone to Santa Fé. No doubt she helped Mr. Menaul teach, but there seems to be no record of the work of that pioneer missionary from the time she married on until her death in what was then Indian Territory in 1906. Whether or not she ever returned to the scene of her initial work we do not know. One thing, however, is certain: The Allison-James School, built on the property purchased by the Ladies' Board, is the direct descendant of the school she opened in 1868 in a little dark and crumbling adobe building. Gaston Hall, at Allison-James School, was named in honor of that first pioneer teacher.

Mr. and Mrs. McFarland did not remain in Santa Fé long after Miss Gaston's transfer. Mr. McFarland's health failed, and he and his wife moved to California. After a while there, they went as missionaries to the Nez Perces, in Lapwai, Idaho, where they remained until his death in 1876. Mrs. McFarland moved to Portland, Oregon, from which city she went to Alaska a year later, to begin her final and most outstanding work. Despite changes and transfers, the work begun by those pioneers at Santa Fé, as well as the great need for other missionary effort, had been well publicized even before Dr. Jackson's first visit to New Mexico. He returned for a more extensive exploratory trip in 1872 and again in 1875, and filled the columns of his paper with the challenge of the Southwest.

As for Utah, the Rev. Duncan J. McMillan, the founder of Wasatch Academy at Mount Pleasant, was second only to Dr. Jackson in his gift for proclaiming the need for mission schools and teachers in that territory. He, too, had friends and supporters in the East, and he seems, like Dr. Jackson, to have had a genius for arousing church members to the challenge. Women's boards and societies had already assumed support of several teachers to be sent to Utah. Among these groups was a society in Buffalo, New York, which in 1878 sent more than \$700 to Mr. McMillan for the rent of a mission building and invited him to come East the following year to speak at the annual meeting. He so stirred the women with his stories of the beginnings of his school, the threats against

his life, and other experiences that the society at once organized a Home Missions branch, auxiliary to the Woman's Executive Committee of Home Missions, and assumed responsibility for \$1,000 for a chapel building at Manti, Utah, where Mr. McMillan's brother served. The Ladies' Board, the Woman's Board of Home and Foreign Missions of Long Island, and the Brooklyn Home and Foreign Missionary Society also contributed to Wasatch and other schools in which Mr. McMillan was interested. That little school opened in Mt. Pleasant so long ago under such adverse conditions, with no help from the Board and no assurance of financial support, survived the storm and was the forerunner of the Wasatch Academy of today. Dr. McMillan was called to serve first as superintendent of Home Mission work in Utah, Colorado, and Montana; then as president of the College of Montana; later as a secretary of the Board of Home Missions.

With the aid of Dr. Jackson and his paper, Mrs. McFarland, at work in Alaska more than two years before the Woman's Executive Committee was constituted, left few women in the Church in doubt as to the urgent call for mission work in that little-known territory. Her repeated appeals for funds for a home at Wrangell, so that she might protect girls from being put to death on charges of witchcraft or from being sold by their mothers to men for immoral purposes, had so aroused church women that a sufficient amount was soon raised for such a building. Meanwhile, in 1878, Dr. Jackson had persuaded the Rev. S. Hall Young, still in Princeton Seminary, to go to Alaska to take charge of the mission at Wrangell. Under the support of the Ladies' Board, Miss Fannie Kellogg, niece of Dr. A. L. Lindsley, of Portland, Oregon (mentioned in Part II), had gone as a missionary teacher to Sitka earlier that year, and in July 1879 Miss Maggie Dunbar went as a teacher to Wrangell. The Rev. W. R. Corlies, M.D., a medical missionary who became an all-round assistant at Wrangell, also went to Alaska that year, where he served without expense to the Board until 1882. Through letters to families and friends and articles in church papers, these missionaries broadcast to the Church-at-large the appalling necessity for evangelistic and educational work all through southeastern Alaska.

By now calls had begun to come from the "exceptional peoples" themselves. Chief Standing Bear of the Poncas begged to have missionaries sent to his people so that they "could be good men, too." A Comanche chief said, "I am an old tree—I cannot bend. My children are young trees—bend them and train them so that they may become like white people." A Spanish-speaking man, who scarcely knew how to hold a

pencil, wrote in an almost illegible scrawl, imploring the Board to open a school in his plaza for his own and other children. Alaskan Indian chiefs sent delegations on long canoe trips to see Dr. Jackson and other church representatives to implore them to send teachers to "open the eyes" of their people. There were also requests from over-burdened missionary pastors in these fields that teachers be sent to strengthen or take over the schools they had started. These appeals now began to come all the way from Santa Fé to Sitka direct to the Woman's Executive Committee.

It must have been a great joy to the Committee, then, to find that by March 1879, the end of the fiscal year, less than three and a half months after that first business meeting, they had already received contributions in the amount of \$3,138. The women saw that sum in terms of the support of seven or eight teachers in the neediest areas. Encouraged by their small measure of success, at a meeting in May 1879 the Committee resolved "that special effort be made this year to raise money for the mission among the Navaho Indians, for mission premises in Utah, and a new station to be established in Alaska."

As the money became available, the Committee tried through personal contacts, church papers, ministers, and women of the Church to find suitable teachers. Often they stipulated, "A self-reliant teacher is needed, since she must lead so lonely a life." The qualifications sometimes required of missionary teachers in those days sound a little extraordinary today. One executive wrote from the field that the teacher for whom he had asked, in addition to her school work, "would need to have a good voice, play the organ, and if she understood medicine [he probably meant nursing], it would be especially useful." He did not add that in her spare time she would be expected to help with his church and Sunday school work, but that can probably be taken for granted.

Salaries were of necessity small in the beginning. This troubled the women from the first. Toward the end of 1879, Mrs. Haines suggested that a study be made of the amounts paid the teachers in Utah, with a view to increasing them. She made an extended tour of the western mission fields so that she might see for herself the needs and the conditions under which the missionaries were serving.

By now the correspondence handled by the Committee almost doubled with each succeeding month. When one remembers that every letter had to be written by hand, it seems almost incredible that it could possibly all have been handled by Mrs. Haines and Mrs. Boyd. Dr. Jack-

son, with his quick sensitivity to needs of all kinds, on a visit to the Committee's small room in 1880 suggested that a "paid clerk" be employed to assist Mrs. Haines. An assistant was found, but still the work grew.

In most cases, before teachers could begin their duties, rooms or buildings had to be found in which they could hold classes. These were usually rented rooms, abandoned halls, or the buildings in which church services were being held, located, as a rule, by ministers already on the field. On occasion, however, teachers had not only to find rooms or buildings in which to hold school but also their living accommodations.

As the Committee began to place more teachers, in addition to all the letters of promotion, correspondence with affiliated groups and others, a heavy volume of correspondence with their missionaries began. On first reading, the Minutes seem freighted with quotations from those letters, but it must be remembered that the women felt keenly the responsibility for the safety and well-being of these young teachers in the lonely, usually hostile, communities to which the Committee had sent them.

At one time it was considered unsafe for women missionaries to go into homes in New Mexico and, in some instances, in Utah. In the early days of the work, one missionary was stoned and a Presbyterian elder and a Methodist minister were killed. Letters from those first women missionaries indicated their feeling of isolation through their requests that a sister or a friend be permitted to come to live with them, without salary, so that "they might have someone to talk with." Some, to dispel their loneliness, took a school boy or girl to live in their homes.

A few who had already been on the field for a while wrote asking for sick leave. Although furloughs meant that the Committee must find substitutes, they seemed never to refuse such requests. One woman, offering to provide her own substitute, wrote that she would like a short leave "to see her aged mother, visit her dentist, and stop off at the World's Fair." "Permission granted," the Minutes record.

Mrs. Haines seems to have answered each letter, making the missionaries feel that the Committee members were personally interested in their every problem, as of course they were. It is not difficult to understand why someone said that Mrs. Haines knew by name, location, and handwriting, every missionary under the Committee's care, whether or not she had met her.

When requests seemed within reason, permission was granted in so far

as was possible, but the Committee proved that when the occasion demanded, it could say "No!" One teacher asked midway in the school term to be transferred to another station because she did not like the location to which she had been assigned. The Committee wrote that she must finish the year where she was, then, if she wished, she might resign. A teacher in Alaska requested permission to go home during the term "because she was always getting colds." Someone must have written that her colds were the result of her own negligence, for the Committee told her frankly "to go back to school, put on heavier underwear, and do everything in her power to take better care of herself!"

There were numerous inquiries as to whether the Committee would grant permission to teachers to give private music lessons. Sometimes they wanted to use the extra money for their work. More often, for the sake of winning the young people, the music lessons were to be given free. Occasionally, if the Committee felt the teachers were already expending too much of their energies in their daily tasks, permission was withheld.

Not all inquiries could be answered so simply, however. From the first, music had its place in the mission programs. Often pupils had to be taught to sing hymns and school songs without benefit of any musical instrument. Some schools had what in the catalog would pass for organs, but they had long since outlived their usefulness. "Our organ has the asthma," wrote one teacher. "May we have a new one?" A missionary in Utah complained, "Our organ is in such condition that it often collapses in the middle of a hymn. We have mended it ourselves as well as we know how, but we are very anxious to have another." Such requests were usually made known, with remarkable success, through the columns of Dr. Jackson's paper.

On occasion, whether or not the Committee intended it so, the recording secretary gave a humorous touch to an entry regarding such requests. A woman missionary who had formerly been supported by another group wrote to the Committee that the station had little use for a horse and asked what she should do with the one it now owned. The entry in the Minutes reads, "Resolved, that as the Committee have no need for a horse, he be sold." Again, an executive from the field wrote that a mission school for Indian boys and girls "needed a woman to help with the heavier work, especially in the laundry, that he did not feel the boys would be benefitted by apprenticeship at the washtub." The secretary was instructed to reply, "The boys should have impressed upon them that there is nothing degrading in giving the girls such assistance as is

needed in the washing." One may safely assume that "a woman to do the heavier work" was not sent to the school that year.

At the end of the Committee's first full fiscal year, March 1879 to March 1880, the members rejoiced to find that over \$11,000 had passed through the treasurer's hands. That year the Committee made its first annual report to the Board of Home Missions, as follows:

Gentlemen:

At the end of this, our first year of full service, we have special reason to acknowledge "the good hand of our God upon us," and "with us," strengthening our hearts, guiding our steps, and giving us much hoped for favor in the churches, and success in our department of work.

From our experience thus far, we thank the Lord that our Synods and the General Assembly have been led to give women such a recognized position in the regular work of the Presbyterian Church.

Far from being trammelled by the "Plans of Work," which require from us, by appointment and under the supervision of the Synods, close cooperation with the Board of Home Missions, we have derived from this fact inspiration, support and courage such as never before attained in merely voluntary effort in Mission work. Ministers high in station in a sister denomination have said that the work of women in the Presbyterian Church is now placed on the right basis, giving an example it would be well for others to follow. Twenty-two of the Synods, according to the recommendation of the General Assembly, have now appointed Synodical Committees of woman's work in Home Missions. In two of the Synods, those of Kansas and Philadelphia, a full representation in every Presbytery has not yet been effected.

We note with encouragement to like action by others, that where organization for Home Missions, in some way, in a church or Presbytery, has been secured, a large increase of contributions to the cause has been the result; and many testify to the reflex influence for good felt in their own hearts and lives. The society in the Presbytery of Cincinnati, aiming at first to raise but \$300, found its receipts, at the close of its first year, \$1060.

In all our efforts, experience teaches that the aid and cooperation of the pastors are truly essential to success.

Public meetings, or short conventions, have been held in a number of Synods; probably more than fifty meetings in all. In proportion as the wants of our country are made known, so do the streams begin to flow into the channel of Home Missions; and as the living voice attracts more attention than the written or printed page, we hope in the future, by your permission, much continued aid from your synodical or other missionaries, as well as from the pastors of local churches, in order, by the blessing of God, to make our meetings a success.

Our Treasurer, Mrs. M. E. Boyd, whose report we also present you, has received during the past year donations from societies and individuals in thirty-two Synods, amounting to \$11,467.49. Value of Boxes of clothing distributed, \$10,190.77. . . .

More than 5000 mite boxes have been distributed, from which we hope, in the aggregate, large results during the coming year.

About 30,000 "circulars" have been sent out. . . .

We desire to thank the editors of our church papers for the good help given to our Executive Committee, and also the pastors and other kind friends who have so efficiently aided in arrangements for our conventions and other meetings.

Our thanks are especially due, also, to Rev. Sheldon Jackson, D.D., who, in his deep interest for the work, gives us a part of the *Rocky Mountain Presbyterian* as the organ of our Executive Committee. We believe much good to the whole cause of Home Missions would attend its increased circulation.

We acknowledge with special appreciation, also, the uniform courtesy and respect with which our questions and suggestions have been received by yourselves, the members of the Board of Home Missions, to whom we now present, according to direction, this our Annual Report, made brief not through want of material, but in order not to take up more of your time than necessary.

Our "books" are open to your inspection.

F. E. H. HAINES, Secretary

* * *

In the Report of the Board of Home Missions for 1880 we find this expression of appreciation for the substantial assistance women had given during the previous year: "In all these territories (Utah, Alaska, New Mexico, and Arizona), we have scarcely any friends that are able to give us any considerable pecuniary aid. But we have been greatly assisted in these fields by the 'Woman's Executive Committee for Home Missions,' the 'New York Ladies' Board of Home and Foreign Missions,' the 'Woman's Home and Foreign Missionary Society of Brooklyn, N. Y.,' and the 'Woman's Home and Foreign Missionary Society of the Southwest,' which have assumed the Department of Schools among the 'Exceptional Peoples,' the Spanish-speaking population in New Mexico and Southern Colorado, the Mormons in Utah and Idaho, and the Indians in all parts of the country."

In addition to the \$11,467 the Woman's Executive Committee turned over to the treasury of the Board that year, the Ladies' Board gave \$5,505; the Brooklyn Society, \$1,710; and the Board of the Southwest, \$517, a

total of around \$19,000. The missionary boxes sent that year were valued at \$10,190.

In the decade between 1870 and 1880 the Ladies' Board raised \$48,235 for Home Missions, while in its first fifteen months of existence the Woman's Executive Committee raised nearly a third of that amount. This fact, the Board felt, bore out the contention that "only through a central organization could women do their best work for Home Missions."

By the middle of the year, an increasing number of societies were writing to the Committee for definite assignments for support. With this assurance, and the encouraging increase in receipts, the Committee felt that when funds were available and Dr. Jackson or the executives on the field so advised, they could safely begin to buy school properties, and thus be prepared to erect new buildings when expansion became necessary. Sometimes these properties were bought for as little as \$300 to \$600 each.

Unfortunately the old buildings soon presented their own problems, problems that must have sometimes perplexed the little handful of "sheltered women" who made up the Executive Committee. "Plans for the new sewer are not satisfactory." "The cellar is full of water." "Broken window panes let in the cold and the rain." "The pump doesn't work." "Our old steps aren't safe for the children to go up and down." "The roof leaks so that we have to put up umbrellas when it rains." These were only a few of the complaints the teachers began to register. At one time or another, every mission under the Committee's care seemed to need a well. The expenses these sundry repairs and remodeling entailed might have overwhelmed a body of lesser faith, but the Committee recommended that the necessary work be done, then prayed that extra funds to cover might come in ahead of the bills.

As time passed, confidence replaced prejudice, especially on the part of children and parents, if not always on the part of those who felt the schools would hurt their own cause. The Mormon bishops and priests, for instance, were said to have become alarmed at the inroads the Protestant schools were making and began to raise their own school standards in order to win back the children. But in spite of this, enrollment at the mission schools continued to increase until the old buildings were filled to the last seat, and hundreds of boys and girls over the mission field were being turned away for lack of room. The Committee began its program of erecting new and larger buildings in Utah, Alaska,

New Mexico, and Arizona. New buildings did not decrease the number of urgent requests, however. They brought their comforts and blessings, but at the same time they made their demands. The first call was for assistants. Increased enrollment called for an increase in the number of teachers. And there were the new furnishings to be reckoned with. "We need desks, seats, benches, tables, books, blackboards, maps, brooms, buckets, carpets, rugs, matting, lamps, dishes, shelves" is a composite of the requests that came "not in single spies but in battalions." These new needs the Committee endeavored to make known through letters and the columns of Dr. Jackson's paper; then they prayed, and left the rest to Divine Providence. Furnishings, or the money to provide them, came from all over the country.

In 1880, the second year of the Committee's existence, the Woman's Board of Missions of the Southwest "by its own vote, connected its home department with the Woman's Executive Committee." In 1882 the Woman's Board of Home and Foreign Missions of Long Island took the same step.

The following year, on the advice of both the Boards of Home and Foreign Missions, the Ladies' Board of Missions of New York transferred its Home Mission work to the Synodical Committee of New York, which in 1884 turned over all its Home Mission interests to the Committee.

Mrs. W. Packer Prentice, charter member of the New Mexico, Arizona, and Colorado Missionary Society, who in 1908 became the able president of the Woman's Board, in a leaflet entitled *Historical Sketch of Forty Years of the Woman's Board of Foreign Missions* (1910) stated: "For thirteen years the Ladies' Board of Missions pursued its double work. It was in 1883 that the first great change came in the scope of our work—the relinquishing of all work in the home mission department. This was a great grief to our president, Mrs. Graham, who, with many of the managers, was loth to give up that phase of the work which had been the original cause of this missionary organization. . . . As we look at the glorious work of this Home Mission Board, we can but feel that the wisdom of this radical change has been justified."

Mrs. Graham died the year the transfer was made. Wrote a member of the Woman's Executive Committee, a friend of long standing, "In the death of Mrs. Graham, the cause of Missions lost one of its most devoted and indefatigable workers." The influence of the Ladies' Board had made itself felt not only across the country but around the world. Two years after Mrs. Graham's death, the Board reorganized, "adopted a more comprehensive constitution," and, renamed the "Woman's Board

of Foreign Missions," became an incorporated body "capable of holding properties and receiving legacies." The Woman's Executive Committee of Home Missions, however, continued as originally constituted.

Each year the receipts for women's work for Home Missions increased over those of the previous year. During the fiscal year 1880-81, \$27,793 had been raised, well over twice the amount of the year before. Mrs. Green said at the annual meeting that year, "From every Synod in the Assembly has some offering been cast into our treasury." The third year the receipts were \$53,084, almost double those of the previous year; in 1882-83, \$68,231 was raised; and in 1883-84, \$108,596.

For the first five years, the Committee closed each year with all bills paid, salaries met, a record of which it might well have been proud. Then came the first devastating blow: the year ending 1884-85 closed with a deficit of more than \$29,000. In early May the Committee was obliged to borrow \$12,000 to pay the teachers' already overdue salaries. When it was announced that Mr. Green and Mr. James had offered to endorse the Committee's note for that amount, there was a "general exclamation of thankfulness, and a short prayer was offered."

Letters from women interested in Home Missions, with suggestions as to how to pay off the debt, came pouring into the Committee's office. One woman wrote that "if every woman would give a dollar, more if she could afford it, the debt would soon be cleared." Another suggested that everyone be asked to give a penny a week to be sent quarterly to the Committee. Mrs. Boyd, the treasurer, suggested that an appeal be made that a thank offering be taken to be sent at once to apply to the indebtedness. Notices regarding the thank offerings were inserted in the *Presbyterian Home Missionary* and in "eleven other religious papers."

Dr. Kendall told the women that since the Board was preparing a leaflet to be distributed throughout the Church, asking for funds to clear its deficit, he thought the Committee might wish to do the same. The women prepared a similar leaflet.

The debt was of great concern to women all over the country. Mrs. Green, in her opening address at the annual meeting held in Cincinnati, after a brief introduction, said: "It is not well for individuals to live on without sometimes being led aside from the path of uninterrupted success and pleasure, and so it may be that the experiences of the past year have been necessary to our advance in the future. We have gone on, year after year, with rapid strides. We may have begun to feel our own strength and to rest upon it, instead of resting upon the strength of

the Lord. Whatever may be the cause, we come to you with burdened hearts." She explained that though the receipts were \$16,000 over the previous year, the General Assembly had recommended \$150,000 as the amount to be raised for the Committee's work, and they had raised but \$120,460.

Before the month of June was over, small amounts began to trickle in. In the Minutes of that fall there is a notation that the deficit of the Committee was being paid "more quickly than that of the Board."

In August of that year the Committee had a second blow. Mrs. Ashbel Green, the president, following the death of a young daughter of typhoid fever, died suddenly of the same disease at her home in Tenaflly, New Jersey. This was the first separation, by death, of the charter members of the Committee, and it brought great sorrow to the women, most of whom had served with Mrs. Green since the date of organization. Together they had worked and prayed and faced rebuffs and disappointments and together they had shared the joy of answered prayer, of seeing the work expand beyond their fondest hopes, of hearing of changed lives and attitudes wherever the missionaries were sent.

Fortunately for the Committee, Mrs. Darwin R. James, who had served as vice-president since the fall of 1881, was persuaded to accept the responsibility as president, and the work went on without interruption. Mr. James was a U. S. Representative, who had spent many years in Washington. Mrs. James' acquaintance with prominent officials in the Capitol was later to be of help to the Committee on more than one occasion.

Much had already been accomplished during the term of Mrs. Green's presidency. Early in the work of the Committee, at Mrs. Haines' suggestion, children's bands were formed in Sunday schools for the purpose of interesting both boys and girls in the support of children in Alaska and elsewhere. They were called the "King's Helpers," "Morning Star Band," "King's Builders," "Little Workers," "Busy Bees," "Cup Bearers," "King's Messengers," and a multitude of other names. Gifts were sent in through the Committee, and, though reported separately, were for a period considered a part of women's gifts. Some of these funds went for scholarships at mission schools.

Accompanied by Dr. Jackson, Mrs. Haines had visited all the mission fields where the Committee's teachers were at work in Utah and the Southwest, and had also made the then very difficult trip to Alaska. She knew, as did no other woman of the Church, the great needs and the

part the Committee must play in the evangelization of the country.

Until 1883, Mrs. Graham's Board had largely supported Mrs. McFarland's work at Wrangell, but the work at Sitka was mainly under the supervision and the support of the Committee. The Rev. John G. Brady, whom Dr. Jackson had recruited for mission work in Alaska, and who later became governor of that territory, and Miss Fanny Kellogg opened a day school in the government guard house in Sitka in 1878. This was the first school conducted at Sitka after the United States had bought Alaska from the Russians. There were no textbooks, only a box of chalk and a borrowed blackboard. Miss Kellogg taught the Indians the alphabet, the Lord's Prayer, and some hymns. In place of textbooks, she had to use pieces of newspapers and stray leaves from books. Mr. Brady wrote of that first day of school: "The Indians stole in, a few at a time, some with their faces painted black, or black and red, or with the whole face black and just one eye painted red. . . . Nearly all were wrapped in blankets and were in their bare feet. They squatted around the wall and listened attentively to all that was sung or said. Annah Hoots, the war chief, made an emphatic speech of approval. They had been shown pictures of the elephant, the lion, and the like, and told that by coming to school they could learn to read about these animals, and, what was far better, about the Father of Life. Fifty persons of all ages of both sexes arrived for the first session. In the first nine days a dozen had learned the alphabet and were ready for the primer, and thereafter for some time when Indians met in the stores or streets there would be a going over of letters or a singing of tunes."

During the first school vacation, Miss Kellogg visited Mrs. McFarland at Wrangell where she met the Rev. S. Hall Young who was stationed there, and she became Mrs. Young the following December. When Miss Kellogg left Sitka, the school was closed until the Committee sent Miss Olinda Austin to reopen it in the spring of 1880. Classes were again held in the old guard house, with 103 now enrolled. When the building burned, the school was removed to the old hospital building, which Commander Beardsley of the U. S. Navy had had his men clean up for that purpose. Several young Indian boys asked if they might stay at the school, explaining that there was so much carousing and drinking at the large communal houses in which the Indians then lived that they could not study. They would sleep on the floor, they said, bring their own blankets, and provide their own food. Miss Austin wrote to the Committee that she felt under such circumstances she could not refuse them.

The commander of a government vessel then in harbor provided some

benches and a few other necessities, and the industrial boarding department of the Sitka school was established. Within a short time, the Rev. and Mrs. Alonzo E. Austin, Miss Austin's parents, became associated with her in the school. At the request of the boys, who begged that the girls might have the same opportunity they were being offered, a day school for girls was started. During the following year a second fire destroyed the hospital building. When an appeal was broadcast for a new building, the Woman's Executive Committee agreed to assume responsibility for it. Under the supervision of Dr. Jackson, a three-story structure was erected on a beautiful site on the harbor, which he selected.

The girls' home at Wrangell was destroyed by fire in 1883, and Mrs. McFarland and her girls returned to the old military hospital building where the work had been started. Rather than rebuild, Dr. Jackson proposed that the Board move the school to Sitka. The Committee raised funds for a second building, and the transfer was made. These two united schools constituted the beginning of what was to be called the Sitka Industrial and Training School, although as early as 1881 there had been a request that it be named in honor of Dr. Jackson.

In 1881 the Rev. and Mrs. E. S. Willard, at Dr. Jackson's suggestion, had gone to Alaska to do some evangelistic and school work among the Chilcat Indians, at the repeated requests of their chiefs. For a time this site was known as Willard, but was later named Haines in honor of the beloved secretary of the Woman's Executive Committee, who had visited Alaska and who had labored untiringly for the mission work there.

Up until 1885, every school in Alaska was under the care of the Woman's Executive Committee, about eleven in the southeastern panhandle. In that year, largely due to the persistent efforts of Dr. Jackson to secure education and government for the Alaskans, Congress voted \$25,000 for the support of schools, and missionary teachers were transferred to the government schools. All teachers, however, were still sent out by the Committee. Because of the publicity given his outstanding work in this connection, Dr. Jackson was made U. S. General Agent of Education in Alaska, at a salary of \$1,200 a year. As soon as he could do so, he came to New York, and, with the secretaries of the Board, called together representatives of other denominations with a view to establishing schools throughout Alaska, the church Boards to supply the teachers, the government to pay the expenses of the school. A comity agreement was entered into, whereby Alaska was divided into sections, each denomination to be responsible for an allotted area. The Presbyterian Church

retained the southeastern panhandle, in which it was already well established.

Another of the Committee's special interests was the mission school at Santa Fé. In 1881, after the school had been turned over to the Committee, Miss Matilda L. Allison was sent to take charge. The enrollment that first day was "seven Spanish-speaking, six colored, and ten Anglo children." Three years later a boarding department was added, with eleven boarding pupils enrolled, and from then on the department grew steadily. Parents were expected to contribute something toward their children's board, though it could not be much. After the boarding department was well established, the following items were one year received as tuition: "Eight strings of chili; one sack of cornmeal; one sack of onions; \$15 worth of wool, beans, and chili; one Navaho blanket; five chickens; three strings of chili; one box of grapes; two dozen eggs."

In 1886 Miss Allison wrote of her school: "Come with me to that old adobe house, the same that sheltered our first missionary and teacher [Charity Ann Gaston] twenty-one years ago. Look at the pile of crumbling mud walls; see the water come dripping through the roof. Look out through the cracks around the worn-out window and door frames, or brush away the snow or sand that has drifted in; see us crowd into our little dining room so that it is necessary to be seated one at a time. Pass into the main school-room where sixty children are crowded together, three in a seat. . . ."

The building was apparently less than safe. In the Minutes some months later there is this entry: "Miss Allison's health power is suffering from the poor buildings at Santa Fé. She says it is the Lord only who keeps the walls from tumbling down." It was recommended that an appeal go out at once, "asking if the necessary fund for a new building cannot be pledged now."

In 1883, when the Committee's receipts were rising and the Board was having financial difficulties, the Home Board secretaries suggested "that the women assume all Home Mission work among the 'exceptional peoples.'" Very soon thereafter there is mention that the Committee was raising money to build chapels where the establishing of schools had resulted in the necessity for them.

By now the Committee's increasing correspondence had literally become a burden. Mrs. Haines, the assistant corresponding secretaries, and two clerks were unable to keep up with it. At an early meeting that fall Mrs. Haines came into the room with specimens of writing done by

“caligraph” and typewriter. The women were impressed, and decided to rent one, with the understanding that if they wished to buy, the rental fee might be applied to the purchase price. A “caligraph” was decided upon, and a typewriter was bought shortly thereafter. Though in 1887 the General Assembly recommended that the Board of Home Missions employ a stenographer, it had been “referred to the secretaries with power,” and the Board seems not to have bought its first typewriter until 1888, probably wanting to make sure the “invention” the Committee had bought was really worth while!

Other “paid clerks” had to be added to the Committee’s staff and other inventions of the times were purchased. There is mention that the Committee had bought a “cyclostyle,” described as a “useful invention, by which from one writing several copies can be made at one time.” Then came an “electric pen.” Mrs. Haines wrote joyfully to a missionary, “I am writing to you with my new electric pen. It is a pen with a revolving point that punctures the prepared paper on which the first copy is made. From this other copies are taken.” This innovation apparently did not long remain in use. It must be admitted that the result was not easily read. A letter written by an electric pen looked as though it had been “written” with a “pattern tracer.”

The question of the room the Committee occupied apparently came up again and again. In 1884 the Board secretaries offered them another room. “If the windows be cut down, a carpet laid, and the other room be put in equally good condition with our present quarters, with the hope that the hall may receive attention, we would like to make the change,” the Committee replied. In the September Minutes there is mention of “the comfortable room we now have.” The Board must later have asked the Committee to pay rent, for there is this notation in the Minutes: “Regarding the rent of this room, which we agree to pay if it is found necessary, the matter will be left to the sub-Committee to investigate.”

The next spring, 1885, the Board of Home Missions and the Committee moved to 280 Broadway, in the large building now known as the “Sun Building.” Here the Committee had a room that Mrs. James said “was neither large nor attractive.” Again in 1888 a move was made, this time to 53 Fifth Avenue, which had been a large private estate, where the Committee was assigned to a “glass-enclosed porch” overlooking a beautiful garden. Seven years later the Home and Foreign Boards moved to 156 Fifth Avenue, the present location.

In 1884 the General Assembly Minutes record: "The Board's increase for the year is \$115,633 over the receipts of the year before . . . to the praise of Christian women, let it be known that nearly one half this advance came from their societies." That year the Assembly "commended the work among the Freedmen to the sympathy and aid of the women of the Church," and urged them to "take hold of it with the same spirit with which they have taken hold of other departments of church work." It was resolved "that this Assembly recommend the Woman's Executive Committee of Home Missions to permit such societies, under its care, as may desire to do so, to contribute according to their pleasure to the cause of Freedmen, and send the results to the Woman's Executive Committee to be forwarded to the Treasurer of the Board of Missions for Freedmen." A woman's department of Work for Freedmen was organized in that year, with Mrs. C. E. Coulter as general secretary. This action, states Dr. Jesse Barber, in his book, *Climbing Jacob's Ladder*, gave tremendous strength to the work. The next year the Woman's Executive Committee took over the school work of the Freedmen's Board.

The General Assembly in 1884 "defined the jurisdiction of the Board of Home Missions as the boundaries of the United States, restricting the responsibilities of the Board of Foreign Missions to the work in other lands." This was the beginning of the turning over to the Home Board of the Indian work formerly under the care of the Board of Foreign Missions. The transfer was made gradually, however.

In 1884, the Board of Home Missions recommended that the "secretaries be authorized to make a contract with the government for a boarding school among the Papago Indians." The next year the Board authorized one of the secretaries "to enter into contract with the United States Government for conducting such schools among the Indians as may have been or shall be authorized. . . ." The agreement was that the government would pay the Board a certain amount per pupil for the education of Indian children to be taught by teachers of the Board's selection in Christian schools under the Board's direction.

The Committee already had under its care 24 schools among the Indians, with 63 teachers; 22 schools among the Mexicans, with 38 teachers; 38 schools among the Mormons, with 70 teachers; and 2 schools among the southern mountaineers, with 4 teachers.

The Herald and Presbyter of June 1885, in writing of the advance of Home Missions, stated, "Every school house has been built by the women of the Church and they have also sent out every teacher." Later that year,

because the Board of Home Missions and the Committee both had sizable deficits, the Board was forced to recommend that no new work of any kind be undertaken. It must have been a frustrating experience for the women, who had laid plans to build several schools and to increase the number of teachers.

In the fall of 1885, seven years after organization, the Woman's Executive Committee finally realized the goal of having a woman's committee for Home Missions in every synod. Under date of November 17, there is this short item in the Minutes: "The Synod of Kentucky has at last appointed a woman's committee on Home Missions, and this completes the entire list. A most interesting fact to note."

In small type, in the Appendix of the Board's Report for 1886, where the Report of the Woman's Executive Committee appeared annually, was the grateful mention of the fact that the deficit was paid up. "The debt of \$29,638, which clouded our report of a year ago, has been cleared away, most of it by specified contributions. The advance, in addition to payment of the debt, has been \$17,849. The Lord has done great things for us, whereof we are glad," the Committee humbly reported.

Encouraged by another advance, the Committee added a boarding department to the Wasatch School in Utah; reopened the Dwight School for Indians in Oklahoma, formerly under the Board of Foreign Missions, but long since closed; purchased land in Tucson, Arizona, for a boarding school for the Pima and Papago Indians; and opened school in a new building for which funds had been raised.

That year the women took another forward step. Many across the country had urged that, instead of using the limited space in the *Presbyterian Home Missionary*, the women publish their own magazine, as did the women of the Foreign Board, but for "economy's sake and the general unity of the work of Home Missions," the Committee continued to use the space allotted in the Board publication. When in 1886 the General Assembly ordered the consolidation of the Boards' publications, the Committee agreed that the women must now have a magazine of their own. They decided to call it *The Home Mission Monthly*. "Congratulations on having a magazine instead of a corner!" wrote a woman from Wilmington, Delaware, when she heard the news. "The *Presbyterian Home Missionary* is good," another wrote, "but we needed a publication especially prepared for the needs, tastes, and longings of the many women who will love the magazine because it is their very own."

Mrs. Haines, who seems to have been the leading spirit in every new move the Committee made, designed the cover for the new magazine,

and Mrs. Delos E. Finks, wife of a missionary who had been working in Colorado, was made the editor.

The first issue of the *Home Mission Monthly* came off the press in November 1886; the second issue carried a short notice, inserted at the last moment, of the death of Mrs. Haines; the third was devoted to articles of praise and appreciation of the beloved corresponding secretary, who, in the interest of the cause, had literally overdrawn her account of energy and strength. She had never quite recovered from the difficult journey to Alaska sometime before. At the service, Mrs. Haines' pastor and friend of long standing, Dr. W. C. Roberts, one of the senior secretaries of the Board of Home Missions, spoke of her deep and abiding interest in all the work of the Church, beginning with Foreign Missions. "But," he added, "her work for Home Missions was her last and most glorious achievement."

The Committee wondered how it could continue without the counsel of its senior member. No longer in times of discouragement could they hear the loved voice say, "We must take the larger view of this work. We must devise liberal things; we must claim God's promise. If we take a narrow view, we shall stint the blessing." The women took the larger view, and went on building upon the foundations that she and her early associates had laid with such wisdom and efficiency that the Minutes of the General Assembly could report, "The work of the Woman's Executive Committee is a marvel of business clearness. . . ."

There were some misgivings as to the results of the venture with a monthly magazine. Had the women undertaken something that would become a financial burden? They knew the magazine of the Woman's Boards of Foreign Missions paid its expenses, but they had had their own for several years and had built up a substantial subscription list. The Committee's magazine would have to start at the beginning. The women watched and waited. Before the year was out, the income from subscriptions alone was more than sufficient to cover expenses. The subscription list grew until within a short time ten thousand paid subscribers were reported. From the first year on, the magazine was not only wholly self-supporting, but it also turned over a substantial surplus to the Committee. Mrs. James confidently expressed the hope that in time all the expenses of the office would be met by the receipts from the magazine and the Committee's leaflets.

Mrs. Finks once reported that an article in the *Interior*, a Presbyterian periodical, was "wide of the truth." "The writer labors under the impression that Missionary funds have been used to move the magazine,"

the Minutes record. "This being an entire mistake . . . it was moved and seconded that this mistake be corrected and sent with a personal letter to Mr. Gray [the editor], as well as a statement made in the *Home Mission Monthly* explaining that the magazine is self-supporting."

Under Mrs. Finks' editorship, the magazine grew and prospered, winning many friends, prayers, and gifts for the cause of Home Missions. In 1903 the *Home Mission Monthly* was reported to have "received an award at the Paris Exposition."

One would have expected to find that by now relationships between the men and women of the Church had long since been ironed out. But apparently it was not always so. A charter member of the Morris and Orange Presbyterial Society, formed at Succasunna, New Jersey, in 1880, recalled years later that this "new movement" on the part of the women received no encouragement from the men. There had been a discussion in the presbytery as to whether the new "ladies' society" should be received by the men, she said. Her father entertained a number of visiting ministers, one of whom "made a caricature on paper of a man wheeling a baby in a carriage, and a woman with a shawl and hat on, not too straight, with a bundle of books or papers under her arm, just leaving home for the meeting. At first there was strong opposition to 'the ladies being received by presbytery,' " but it was finally voted.

Meanwhile, the Non Nobis Society of the Second Presbyterian Church of Burgettstown, Pennsylvania, organized in 1881, passed a resolution reminiscent of their grandmothers' day: "The gentlemen are to be invited to become honorary members, paying a specified sum monthly, but to be excluded from attendance at meetings"! In 1892, the members of the Committee, perhaps questioning whether after all they were not moving a little too fast, resolved, "that while it is often necessary that a speaker representing the Woman's Executive Committee stand in the pulpit so that she may be heard, we do not favor her taking the place of the minister in any way as a rule in the Sabbath services."

In those early days one of the great concerns of Presbyterian women, as of all Christian groups, was the Mormon practice of polygamy and the preaching that it was a "divine institution." Mrs. James made a thorough study of the question of Mormonism and was determined to remove this "moral miasma" (polygamy) from American life. For nearly ten years, the records state, her efforts "were indefatigable with Congressmen and statesmen. For two summers she took no vacation, but by personal influence and innumerable letters, endeavored to arouse Chris-

tian people of every denomination to active measures on this deep-rooted evil.”

Under Mrs. James’ presidency, the Committee, now well-established and in a better position to make its influence felt, took more positive action against polygamy than was possible before. If it was, as it should be, a felony in the East, why was it not so in the West? A speaker at the 1889-90 annual meeting of the Woman’s Executive Committee, referring to the failure of Congress to legislate against polygamy, said: “We should send our brightest, most energetic, and wisest missionary right down to Washington to labor among our Congressmen. They should have knocked out that cornerstone of polygamy long ago.”

Congress had, to be sure, made gestures in that direction. As early as 1862 a statute had been enacted forbidding “plural marriages,” and in 1882 the Edmunds law was passed making polygamy a felony. Yet it was still openly and defiantly practiced by the Mormons. When for the fourth time the matter of Utah’s being made a state was to come up before Congress, the Committee received a letter from the women of Baltimore, urging that the Committee request all Presbyterian women to sign petitions that Congress deny Utah statehood “until such time as she proves herself worthy.” Over 100,000 signatures were affixed to that petition. The Committee also asked women of other denominations to take a similar stand.

In 1887, a Judge Zane, a man of apparent integrity, was put on the bench in Utah to prosecute violators. In spite of the fact that his life was threatened many times, he was responsible for the imprisonment of from three to four hundred polygamists. However, through political maneuver, he was finally removed from office. Under the new administration, the man succeeding him was reported to be “fast reinstating the Mormons to their old power.”

Following the next change in administration, a lawyer from Michigan came to New York to talk with the Committee in the interest of having Judge Zane reinstated. He had gone to the White House, but had been told in Washington that “Mrs. James could do more with the President in five minutes than could all the men combined.” He had come to put his petition into her hands for her to take to the President.

Dr. Kendall said that the Board secretaries had already prepared a paper they proposed putting in Mrs. James’ hands for the same purpose. If she accepted, Mrs. James said, she “preferred to take some Washington ladies on her visit to the White House.” Dr. Kendall suggested that she

ask Mrs. Harrison, wife of the former President, to form one of the Committee. In due time Mrs. James received a letter from Mrs. Harrison telling her of the reappointment of Judge Zane.

In her fight against polygamy, Mrs. James personally called on four presidents during their terms in the White House.

The Mormons, in their determination to have Utah made a state, drew up a new constitution containing a clause "making polygamy a crime." A missionary wrote shortly after that the Mormons were for the moment "discontinuing their accusations against the Gentiles and saying nothing about polygamy and not quite so much on obedience to priesthood." Utah was not made a state that year, however, nor the next, nor the next.

The Mormon church in those days, as today, sent out large numbers of missionaries to win converts not only throughout the United States but across Europe as well. Thousands of foreign-speaking women were brought over from abroad, not knowing that they were to become wives of polygamous husbands. As one phase of the fight against polygamy, a member of the Committee repeatedly went to Castle Garden, in New York, where the immigrants were cleared before going on to their destinations, to explain to the single women what faced them in Utah. She once reported being able "to influence twenty young Norwegian girls to return to their homes."

The members of the Committee worked to correct all evils, especially as they affected the rights of the "exceptional peoples." They petitioned the President of the United States to appoint honest officers to succeed some unscrupulous men then in charge of Indian affairs. They sent a petition to the Congress asking for an appropriation for a reservoir to supply the Pima Indians with water for irrigation. During one winter when the Pimas were facing starvation, they asked Congress for an appropriation to supply these Indians with food. In 1901 Mrs. James requested all church women to write to Congress, imploring that an investigation of the conditions among the Pimas be made.

On at least one occasion the Committee petitioned Congress on Dr. Jackson's behalf. One day after Dr. Jackson had gone aboard ship at Sitka to come to the United States on a business trip, he was "arrested" on false charges and was not permitted to seek counsel or even to get in touch with friends, who would have arranged for his release, until the boat had sailed. Dr. Jackson had fought for the rights of the Alaskans and against their exploitation by white men. In order to get furs, unscrupulous

pulous traders brought cheap molasses to Alaska to use in barter with the Indians, who made the molasses into rum, to their economic and moral ruin. Taking their share of the profits, the corrupt officials closed their eyes to all such treachery. Dr. Jackson's "arrest" was for the purpose of discrediting him in the eyes of Indians and whites.

When word of Dr. Jackson's experience reached his friends, arrangements were made for his immediate release. The Committee, together with the Board of Home Missions, as well as the home boards of other denominations, petitioned the President for the removal of the corrupt officials in Alaska, and all were dismissed. Later, when President Harrison came into office, the influential father of one of the offenders wrote asking that his son be reinstated, but the Committee, through Mrs. James, had been quick to put a counter petition into the President's hands. No reinstatement was made.

Between 1850 and 1890 the increase in crime in the United States was said to have "exceeded the ratio of increase in population," which averaged 30 per cent each decade. Mrs. James was an officer of the Woman's National Sabbath Alliance, the aim of which was to "arouse the women of America to a realization of the perils that threatened the Christian Sabbath." The Committee appealed to the women of the Church to "wage war against alcoholism," the "dissemination of impure literature over the country," the "desecration of the Sabbath," and other issues that tended toward the weakening of Christian influence.

But while the members of the Committee were absorbed in national religious and secular issues, they were never unmindful of the needs and comforts of the missionaries. As time passed and funds permitted, the Committee arranged for modern aids and helps for mission schools. When the number of pupils at Sitka had increased to the point where the matter of the laundry became a problem, Dr. Jackson asked for a steam laundry for the school. The Committee raised funds for this symbol of modern living, and received such enthusiastic response that when, later, a mangle was requested, the women quickly raised the necessary funds and one was duly installed. But instead of a letter of enthusiasm, the Committee received this startling report: "That mangle . . . mangles something else besides clothing—such as the pupils' hands and scalps—it mangles entirely too much." The Committee offered a quick solution: "It is thought wise, if an opportunity occurs, to dispose of it. No action taken."

Dr. Jackson had been the Committee's "right hand" through the years since organization, but on one occasion the women were almost con-

vinced that even a right hand could offend. After he had become the U. S. General Agent of Education in Alaska, one day without warning he transferred two teachers from the mission school at Sitka to the government school and, at almost the same time, he brought thirty-four boys to the school from Father Duncan's mission at Metlakatla. "Who's going to bake for all these new boys?" asked a young lad who probably had been helping in the kitchen. "Who was going to feed them?" was the question asked by the missionaries and by the Committee. The Committee did not like the idea, nor did those in charge at Sitka. When Dr. Kendall was called into conference, he expressed himself as being of the same mind and said he would write to Dr. Jackson and tell him so. The Committee also wrote in protest.

Dr. Jackson often said in after years that only once did he and Dr. Kendall have any real misunderstanding. The transferring of the Metlakatla boys must have been the occasion. Dr. Kendall's letter, a strong one that might have drawn fire from a lesser man, is pasted in one of Dr. Jackson's scrapbooks for all to read. His reply to Dr. Jackson's letter is also there with the notation at the foot of it that Dr. Kendall afterwards admitted he was wrong in the matter. Dr. Jackson's explanation, unfortunately, was not preserved. Dr. Kendall's second letter read, in effect: "You say if we were in your place we would have done the same thing as you did. Well, if you had been in our place, you would have written as we did. Why didn't you tell us in the first place what you have just told us now?"

Apparently the little break was soon forgotten, for Dr. Kendall and Dr. Jackson remained close friends to the end of Dr. Kendall's life. In the Committee's Minutes there is an entry to the effect that Dr. Jackson said that the boys from Metlakatla were so much farther advanced than were those at Sitka that they were of great assistance to the mission in many ways. Two or three of the boys were expert mechanics, and to them was given the care of the power engine.

Dr. Jackson seems to have been justified in his act, if not in his method. One of those boys, who but for him might never have been known to the Church, was Edward S. Marsden. Dr. S. Hall Young stated that at an early age this young man showed signs of genius. At thirteen he played the organ in the church at Metlakatla, and soon learned to play all the instruments of the new brass band. He composed Tsimpshewan hymns and taught his companions to sing songs, cantatas, and oratorios. "He was a musical genius," said Dr. Young. "Not satisfied to play the piano well, he took it apart to see how it was made, and became an expert piano

tuner, a trade which stood him in good stead when he was called upon to work his own way through college and seminary."

Under Dr. Jackson's watchful eye, Edward became interested in entering the ministry. Dr. Jackson brought him east and had him enrolled at Marietta College. Upon graduation, young Marsden entered Lane Theological Seminary, from which he was graduated in 1898. Along with his college and seminary training, he took a correspondence course in law and was qualified for the bar.

When he was graduated from Seminary, Mr. Marsden returned to Metlakatla to preach to his own people, but Father Duncan, possibly feeling that the pupil had too far outrun the master, refused to allow him to preach at Metlakatla. Marsden went to Saxman, near Ketchikan, to minister to the Thlingits, a people of another race and tongue, where he built a church, a manse, a sawmill, a schoolhouse, and an orphanage. Even before Father Duncan died in 1917, the Tsimpshian Indians had repeatedly asked Marsden to return to Metlakatla and start a Presbyterian church there. At Duncan's death, they insisted on having a Presbyterian Church, with Marsden as its pastor. This finally came about in 1920. His own architect, Mr. Marsden, at a cost of \$3000 built the finest church then in Alaska. Dr. Kendall did not live to see the fulfillment of the life of this remarkable young man taken to Sitka on Dr. Jackson's impulse.

There seems to be no recorded explanation of Dr. Jackson's reason for transferring to the government school the teachers whom the Committee had appointed. However, there is in earlier Minutes this notation: "Before any teachers are sent out, it would be best to have some rules in regard to their conduct. Some people think there is no harm in playing cards, but the question is, does the Committee feel that it is right for the teachers to indulge in it. Also in regard to dancing, and to visiting on Sundays, a decided step should be taken in the matter. We feel that the teachers who go out into these countries should be examples to the poor heathen among whom they work." It is just possible Dr. Jackson felt that the teachers he transferred would be "better examples" for a government than a mission school. Whatever the reason, it seemed to satisfy the Committee. There was no further complaint, and there is record that the Committee gave its approval of the bill for \$241 submitted by Dr. Jackson for the transportation of the boys from Metlakatla to Sitka.

Volumes could be filled with the story of the step-by-step expansion of women's work for Home Missions in the first two decades alone. The

deficit of 1885-86, instead of discouraging the women, seemed to stimulate them to greater effort. "We think the discipline of the experience was wholesome, and we are stronger in faith because of it, and more sensible of our mutual dependence upon each other as members of this great missionary body," they agreed.

Many of the ideas for financing new projects or strengthening old ones came from societies across the country. Anxious to protect their missionaries against future disasters, the Committee tried most of these suggestions. With the memory of that first decade still upon them, they set about raising money for a general, or permanent, fund, from which they could "borrow" to pay unpledged salaries, especially in the summer when funds were slow in coming in. Memorial funds were set up, first for Mrs. Green, then Mrs. Haines. An "extra-penny-a-day" fund was next. There were the "centennial fund," a "decennial fund," to celebrate the tenth anniversary of the Committee's work, a "self-denial fund," and a "contingent fund," to help defray operating expenses. And, of course, there was always the "building fund."

At the close of the year 1888-89, a deficit of \$27,000 faced the Committee, and a week of self-denial was asked for, the amounts realized to apply to the debt. So generously did the women of the whole country respond that by July the appeal had brought in over half the amount of the debt.

It was in 1889 that the Committee first offered Life Membership certificates: "Thirty dollars in one sum to the General Fund," it was agreed, "will constitute the donor, or some friend, a life member of the Board of Home Missions, and the Woman's Executive Committee. . . ."

During the first decade the work of the Committee gained great momentum and expanded rapidly, with an increase in income of from \$11,467 and 25 teachers employed in 1879-80 to \$337,841 and 361 teachers in 1889-90.

The receipts for the years 1886-87 and 1887-88 had been sufficient to cover all expenses. It may have been this encouragement—or perhaps it was just the crying need—that prompted the Committee to expand activities still further. The women petitioned the General Assembly for permission to extend the work in the Southern Mountains. A hospital was built in connection with the school at Sitka and a physician appointed. Three model cottages were erected just off the campus, so that married pupils might occupy them and set an example in Christian

living. A school for Mexican girls was established in Los Angeles, California. A day school was opened at Taos, with Miss Alice Hyson as teacher. A school at Embudo was opened under a native teacher. Other projects were launched. The Board secretaries made the suggestion that the Committee take under its care all the Presbyterian work in Alaska, but the women felt they were not ready to assume so heavy a burden at that time, and said they would like to think it over.

The Committee continually asked for prayer for the work and the missionaries. When there was sufficient prayer, they said, the treasury was filled; when there was lack of it, the treasury suffered. A man leading prayers at a meeting at the Board rooms one day paid a tribute to the unceasing prayers of the women. "The women are making such headway through prayer, both in Foreign and Home work, that it is time the men got on their knees," he said.

One of the most significant movements that has grown out of the work of the Woman's Executive Committee is the World Day of Prayer. According to the Minutes, a nation-wide day of prayer for Home Missions was suggested by the Committee as early as 1885, when the Committee resolved to "recommend to auxiliary societies that the third Wednesday of November, if possible, or some day in the same week, be observed as a day of prayer for the following objects: For a spirit of consecration on the part of the women of the Church, our teachers and missionaries; For a special blessing on the children and youth of our church, mission bands and scholars in our mission schools; For greater liberality in the Church."

The same day was appointed for prayer in 1886, but though every day had been a special day of prayer for Home Mission work from the time of the debt until after its clearance, somehow, possibly because of Mrs. Haines' critical illness, followed by her death that fall, a notice was not sent out in time for a general observance. In the February 1887 Minutes we find: "... As the day of prayer for Home Missions appointed for last November was passed by without observance and then appointed for during the week of prayer in January, it was deemed more appropriate and proper that this day of prayer should be observed during the meeting of General Assembly, the subject to be: That the women of America awaken to their duty and responsibility in regard to Home Missions, and that God would bless our work and that the children of the country be taught duty toward their own land. A motion was made and carried that we appoint a day of prayer to be observed annually, this day to be ob-

served throughout the whole country for God's blessing on our work and especially on the Executive Committee."

At the 1889 annual meeting, it was resolved, "that the week ending with the last Sabbath of February be the week of Humiliation and Prayer; and we recommend that upon one day of this week a special service be held, when there shall be the confession of individual and national sins, with offerings that will fitly express the contrition." It was at the "decennial" meeting in the spring of 1889 that the Committee resolved, "to incorporate into our plan of work a week of praise in the fall and a week of Humiliation and Prayer in the spring of every year."

In the early 1890's the Woman's Board of Foreign Missions set a day for united prayer for Foreign Missions. In 1893 the Methodist Episcopal societies of Iowa, "desiring a common day for all denominations engaged in this common work to be set apart as a day of Humiliation and Prayer," wrote to the Committee asking that such a day be set. The Committee advised them of the day they already observed and invited them to join. Soon the Baptists, Dutch Reformed, and Congregationalists united with the group.

In 1904 the Committee "sent a cordial invitation to the Woman's Board of Foreign Missions to join with the Woman's Board of Home Missions in the observance of this day." Up to this time the two Boards had held their annual days of prayer separately. It was fifteen years later that the Home and Foreign Mission groups united, however. The next year, 1916, the Canadian women joined. The first Friday of Lent was finally set for the day of prayer for missions, and in 1927 it became a "world day of prayer." Today Christians of all races, all denominations, in all the countries of the world, gather to offer prayer on this day, and bring gifts for missions totaling nearly \$300,000 a year.

At the end of its first decade of existence, the Committee had 100 schools and 274 teachers under its care, not counting those among the Negroes, which, though the Committee collected funds for them, were administered by the Board of Freedmen. The Committee also had 2,790 local societies, 1,000 bands, and 431 Sunday schools contributing to the work.

During that time many signs of encouragement came from all over the mission field, some of them small, to be sure, but of sufficient interest for the women to make note of them. A Chilcat man said to a missionary, "My heart is not dark now. It sings all the time." A man at Embudo, asking for a school, promised that his people would put up a building

and contribute as much as they could toward the teacher's salary. An Alaskan boy in the school at Sitka said to a teacher, "Everybody walked in darkness until the missionaries came. Now we see with new eyes." Mrs. Tillie Paul, who with her husband, Louis Paul, both Alaskan Indians, conducted a day school with services in the evening for their people, wrote that the attendance at the services was so great that the room was full every night, with many having to stand. "Everybody is so interested that the women won't get up to give their seats to the men," she reported.

A more significant sign of encouragement was the fact that many former mission school pupils were now teaching among their own people. Several Negro young women who had been graduated from Scotia Seminary, at Concord, North Carolina, established by Dr. Luke Dorland in 1867, were teaching full time, while the advanced pupils taught in summer schools. At the close of the Civil War there was neither church nor school for the Negroes of the South. By 1890, states Dr. Jesse Barber in his book, *Climbing Jacob's Ladder*, "there was a whole chain of both schools and churches from Virginia to Texas, and many mission schools where there were not yet churches."

Since the story of the work for Negroes is told in Dr. Barber's book, it will not be repeated here, but it is interesting to note that the first mission school for Negroes was opened in 1866 by Mrs. Hugh Neil, of Pennsylvania, who, after her husband was killed in the battle of Chancellorsville during the Civil War, felt that she must make some contribution to the cause of freedom. Mrs. Neil, the first teacher appointed by the Freedmen's Board, traveled ten days by train, boat, and stage to a point near Amelia Courthouse, Virginia, to begin her work. School was to be held in an abandoned blacksmith shop, but when she arrived and found the door locked, she opened her Bible under the shade of a giant oak tree and began to teach the people who gathered round. Grey-haired and young came to learn in those first days.

When the door was opened, she found her "schoolroom" unfurnished, with no windows except two square holes in the logs at the ends of the room, no ceiling, just a peaked roof that leaked so that when it rained she had to raise her umbrella, as Miss Allison and others in far-off New Mexico had to do nearly two decades later. Whenever it rained, the earth floor turned to mud. On dry days, pine boughs strewn over the floor served as a green carpet to lay the dust. Textbooks in those first days were the Bible, parts of an old spelling book, and scraps of newspapers. Yet Mrs. Neil said in after years, "No queen was ever happier in her palace than was I in my old log schoolhouse, except when I knew my life

was in danger through bitter hatred toward my work." In time this school, transferred to the Russell Grove School at Amelia Courthouse, was called Ingleside, and still later was removed to Burkeville.

In 1891, in an address before the Committee, Lucy Laney said that there were "over 280 Negro missionaries of the Presbyterian Church educated in the schools for the Freedmen, 1,800 scholars in the Sabbath schools, and 1,000 in day schools." "Some say that the 15,000 Negroes educated . . . are not worthy of the time and money spent upon them," she said. "Yet these same people have contributed in this one denomination alone the sum of \$45,000." She also stated that during vacation, many of these pupils had gone into rural districts and on the plantations and taught what they had learned. "Last summer," she added, "sixty-five pupils taught an average of thirty-five children each."

The Committee had two years before recorded upon their Minutes, "Letters from the field show that the limitations among the Freedmen are ours. God has opened doors faster than we are able to enter." Yet the annual receipts for Negro schools increased to a greater degree than did the general receipts.

Early in 1890 Mrs. Boyd, the last of the charter members, resigned from the Committee. For twelve years she had served faithfully and lovingly, spending an average of three days a week at the office, sometimes coming in every day and often working into the evening at home. It was with real regret that her fellow members accepted her resignation. The Committee now called the first paid treasurer, Miss Sarah F. Lincoln, to serve full time.

Notwithstanding the tragic Johnstown (Pennsylvania) flood, for which funds were sent from all over the country, the year 1889-90 closed without a deficit. The Pennsylvania women, the most generous givers to the flood victims, that year made an advance of \$5,000 in gifts to Home Missions. The Committee felt sure that if it had not been for the flood, the whole debt of the previous year would have been wiped out. The receipts were \$337,841. "We cannot expect to exceed this amount for many years to come," the Minutes read.

The year 1890 was a busy one at home and on the field. Electricity was first installed at Board headquarters, 53 Fifth Avenue, that year, but apparently not all the modern conveniences were enjoyed. Miss Ella May Smith, who came to the Board in 1890, now long retired, recalls that there was but one telephone in the building and that was in the offices of the Board of Foreign Missions. When someone called the senior

secretary, a voice would shout from the top of the stairs, "Henry Kendall! You're wanted on the telephone!" The Board must have shortly decided to install its own 'phone, however, for there is a notation in the Committee's Minutes that "Mr. Olin agreed to enclose the telephone in a booth at his own expense," whether it was so that the women might have privacy when they telephoned or whether the open conversation of the men disturbed them, one can only guess.

It was this year that the First Presbyterian Church of Evanston, Illinois, asked the Committee to undertake work among the immigrant population. The Committee felt at that time that that work would come under city missions, and would not be in their province.

It was also this year that the Committee invested in its farthest north mission—that among the Eskimos at Barrow, Alaska. Dr. Jackson, on the suggestion of a Naval officer who had been in Arctic waters and seen the pitiful conditions in which the Eskimos were then living, sailed for that far-away land for the purpose of establishing mission schools and appointing Christian teachers among them. The only Presbyterian mission he founded at that time was at Barrow, the northernmost point of Alaska, on the Arctic Ocean. He engaged a teacher by the name of Leander M. Stevenson, of Ohio, to teach at this "mission on the frozen sea." Mr. Stevenson arrived in July and temporarily took up residence in the government refuge station for shipwrecked sailors. "When the revenue cutter steamed away," he wrote home, "I was left practically alone. The school room was the north end of the station, formerly used as a storeroom. I put in partition boards, and made tables, seats, and blackboards. Five men stranded from a schooner occupied the school-room, whom I had to discipline as I did my pupils."

Three Eskimo adults, who were so amused by the idea of a school that they could hardly control their laughter, made up the student body on that first day. Mr. Stevenson was eager to have the boys and girls attend. One day he saw a boy walking on the beach, and went down to try to persuade him to come to school. He hit upon the idea of offering the boy a "flapjack" left over from breakfast. This "prize" had the desired effect. The next day several boys appeared. When Mr. Stevenson had filled their empty stomachs with flapjacks, he began the process of filling their heads with the rudiments of an education. He kept on offering "prizes" for attendance until coming to school had become a habit with the boys.

None of the Eskimos understood English, but all were eager to learn to "make paper talk." At the end of the second week, he said, everyone

could spell and pronounce all the words on the chart lesson. The first word he gave the class was "rat." Wherever he went the next few days he found the letters R A T scratched on the crusted snow or in the frost, wherever the boys could make an impression.

School attendance was irregular. Whole families went to their caches for meat supplies, or out to catch seal, the meat to be used for food, the oil for fuel. Food was scarce and the Eskimos were often hungry.

In 1892 Dr. Jackson, having seen on his trips to the Arctic how the killing of the whales, seals, and walruses by the white men was depriving the Eskimos of their food supply, conceived the idea of importing reindeer from abroad for their use, thereby changing them from hunters to herders. During the summer he got the promise from the government of a grant of \$1,500 for this purpose, but Congress finally adjourned without taking action on an appropriation. Dr. Jackson made appeals to private concerns for contributions during the summer of 1891, and raised \$2,145. Buying goods suitable for barter on the Siberian coast, with the approval of the Secretary of the Interior, he undertook the work of importing several reindeer into Alaska. In the first venture, sixteen were brought over, and arrangements were made with the Siberians for the purchase of more the following season. Not a single animal was lost on the trip, to the surprise of everyone. The next year fifty-three were imported, together with four Siberian herders, who remained at the station until the opening of the following season. Several of these reindeer died. In 1893 the government appropriated \$6,000 for the purchase of additional animals, and the next summer seven herders and their families were brought over from Lapland. They handled the animals more skillfully and fewer were lost.

By 1902 some 1,280 reindeer had been imported into Alaska. The first training schools were connected with the mission stations, but all were under the control of the government. The reindeer proved to be the salvation of that northern country, when, for instance, the Eskimos did not catch their season's quota of whales.

When the news of this very successful experiment reached other lands, reindeer were introduced at Labrador in Dr. Grenfell's immense parish. In spite of jeers, attacks, and opposition, in this humanitarian project that was to change the economy of a race, Dr. Jackson again proved himself to be the wise benefactor of the people he served.

How the receipts of 1891-92 must have startled the Committee! They were \$364,179, or \$26,000 over those of what they had thought was to

be their peak year for a long period, and how Dr. Kendall must have rejoiced to hear the news! He not only saw in the success of the Committee's work justification for his faith in Christian women, but translated the receipts into support of the work to which he had dedicated his life. He died that fall, after having served the Church for thirty-two years. The members of the Committee felt that they had indeed lost a friend.

Each surplus seemed to give the Committee fresh courage. In 1892 a normal school was established at Asheville and a large, four-floor building was erected on the campus of the Home School; a day school was opened at Harlan, Kentucky; and the school at Embudo, closed in 1889, was reopened.

It was in that year that, according to the Minutes, a "birthday calendar" was first issued by the Woman's Executive Committee. In it were recorded the names and birthdays of the missionary teachers, and it was hoped that "all interested in the Master's work will offer an earnest prayer for each teacher as her name comes up before them." This publication was called the *Calendar of Prayer* or usually, the *Prayer Calendar*, and some 1,500 copies were sold the first year. Mrs. Bennett, in the pageant entitled *How It Grew*, stated, "In 1892, as a volunteer labor of love, two members of the Woman's Executive Committee prepared a simple prayer calendar that societies might unitedly remember in prayer the missionaries of the Board on designated days." In 1918 this was united with a similar publication of the Woman's Board of Foreign Missions and called *The Year Book of Prayer for Missions*. Of the 1952 edition, 65,000 copies of this self-supporting publication were sold.

In 1893 a department of Young People's work was set up by the Committee. From the beginning, the women, believing that "the child trained in the interest of missionary work would retain that interest throughout his life," cultivated the children and youth of the Church. The first secretary called for this new work was Miss Elizabeth M. Wishard, who remained but three years, to be succeeded by Miss M. Katharine Jones, whose name, though she served in this capacity only two years, was for nearly half a century prominently before the Church. Miss Jones, who in 1898 resigned to be married to Mr. Fred S. Bennett, was almost immediately after her marriage elected a Board member.

Miss M. Josephine Petrie was called by the Woman's Executive Committee in 1898 to succeed Miss Jones. Miss Petrie's duties were mainly to "enlist and secure the cooperation of Christian Endeavor missionary committees." In 1896 this department was consolidated with that of

the Home Board, and Miss Jones was made chairman of the committee of Young People's Work. Miss Petrie, who did outstanding work as young people's secretary, remained in this department until 1923, when the Boards were consolidated. She was a welcome speaker before adults as well as young people. Her wit and humor and her love for people were her outstanding gifts.

The Westminster Guild originated in 1906 in the Woman's Board of Missions of the Northwest. A few years later Home Missions was also included in this work, and the gifts were divided between the two Boards. An interesting work with young people was carried on by "student secretaries," jointly sponsored by the Home and Foreign Boards. Miss Olga Hoff, now Mrs. Charles B. Fernald, who had been a missionary at Chimayo, New Mexico, was the first secretary called to this office. She visited schools and colleges each year and held conferences with the students to try to interest them in missions on the field of their own choosing. In 1941, Mrs. Fernald became a member of the Board of National Missions, and has served continuously since that time.

The work of the Woman's Executive Committee was now demanding almost the full time of every volunteer worker, and the women felt that with the school work so greatly enlarged and extended, they must have a superintendent who would devote his entire time to it and would frequently visit the fields. They called the Rev. George McAfee, who had been superintendent of the Presbyterian mission on the Sisseton reservation, South Dakota. Dr. McAfee wrote that though he was "astonished to receive the call, he would accept it as having come from God and the women, the two great powers in the world."

As early as 1890 the First Presbyterian Church of Evanston, Illinois, wrote to the Committee, asking that work among the foreign-speaking peoples be established in the industrial area of Chicago, where the immigrants lived in great numbers. Other requests came for work to be initiated in the mining areas, especially of Pennsylvania, and at some points in New Jersey. The Committee felt that the women had no authority to undertake such work then, that it should properly come under city missions. But in 1895, so insistent had become the requests and so obvious the need for Christian work among the immigrant populations that the General Assembly added to the Woman's Executive Committee's duties "participation in the work in mining and industrial sections." The first worker under the Committee's care was appointed to the Slavs in Pennsylvania in 1902.

At a meeting in 1892, Mrs. W. C. Roberts, a Committee member,

announced that she was going to "propose something revolutionary—to change the name of the Committee." Not having been one of the charter members, she may not have known the reason the Committee was not called "Woman's Board of Home Missions" in the beginning. At any rate, the only comment in the Minutes is "Subject for future thought."

The last of the Indian work administered by the Board of Foreign Missions was transferred to the Board of Home Missions in 1893, and the Committee assumed the support of the additional Indian schools. Among the missionaries transferred were the well-known Miss Sue McBeth and her sister Miss Kate. Miss Sue, who died before that transfer was completed, had for years conducted a theological school for Nez Percé men and had devoted her life to training them to serve as evangelists to their people. Many had even carried the message to other tribes. On her sister's death, Miss Kate took up the work and carried it on in the same tradition, until her own death in 1915. At her funeral, the Rev. Mark Arthur, a graduate of Miss McBeth's school, took as his text, Acts 9, 36-39. "Today we have something better than coats and garments to show for the work of our beloved Miss McBeth," he said, "for I see sitting before me redeemed souls won to Christ through her gentle ministry." On Miss Kate McBeth's death, her niece, Miss Mazie Crawford, continued in this unique service begun by her aunts.

Under the title *Children's Work for Children*, the Woman's Board of Foreign Missions had since 1876 published a magazine for children. The Woman's Executive Committee for Home Missions had carried a department devoted to children's interests as part of the *Home Mission Monthly*. In 1893 the Central Committee of the Woman's Boards of Foreign Missions proposed that a joint magazine for children be published, one that would include both home and foreign mission interests. It was decided to start the joint publication in January of the next year, and to change its name to *Over Sea and Land*. This was published until 1916, when it was discontinued.

The year 1893 was one long to be remembered by the country and the Church-at-large as the year of a world-wide "panic." The Committee's receipts for the year ending March 1893 had exceeded those of the previous year. "This has been a good year, and we praise God for the result," Miss Lincoln reported at the annual meeting. But before the year was really underway, the effects of the depression began to be felt, and hard times were indeed upon the land. The results of a depression are quickly reflected in gifts to the Church. This was true in 1893. The end of the next fiscal year registered a loss of \$37,000. Day schools had to be closed

and attendance at boarding schools limited. Office expenses were cut to the bone. At the annual meeting of the General Assembly it was recommended that "on the Sunday preceding Thanksgiving the Sunday schools throughout the Church be invited to contribute toward the educational work of the Board of Home Missions, under the Committee's care." The money was to be sent to the treasury of the Committee. Missionaries wrote in registering the great distress of children and parents: "Will there be school tomorrow?" they would ask of the teachers. Then when they were told that there could not be, they would ask, "Why?" not understanding what stroke of ill-fate had deprived them of their privileges. When the Committee had to write that pupils without scholarships must be sent home, despairing teachers from one section wrote, "We will assume the support of seven children."

Mrs. James that year spent the month of August writing to wealthy friends asking for funds to apply toward the debt, but received only a thousand dollars.

In spite of the financial condition of the Committee and the Board, plans had been laid to establish a school near Asheville, North Carolina, that would give the mountain boys opportunities similar to those offered mountain girls. The property was bought in 1891, and building funds had already been gathered. In 1894 the Committee erected the first building, and school was opened with 25 boys enrolled. The second year found 88 boys asking to be allowed to attend. The first building was enlarged to accommodate 140 boys. When in 1914 this building was destroyed by fire, the Woman's Board raised funds to erect four buildings on the property to allow for expansion.

One calamity always seemed to be followed by another. Along with the depression, Nebraska's drought of 1894 went down in history. "Scarcely a drop of rain fell for a whole year. There was no harvest—no food for farmer or animals," runs the report. The Presbyterian churches of the East sent clothing and books and money to the farmers to procure seed and food. Boxes and barrels were sent to the missionaries. The women of North Platte had few dollars to contribute to their missionary society that year. They gathered together and prayed before meetings that their apportionment could be met in some way. They lacked ten dollars. A barrel came, which, when it was unpacked, included an overcoat, in the pocket of which was five dollars. The North Platte society raised the balance.

The government made its last payment for Indian pupils in the

Board's schools in 1894, which meant a reduction in the number of schools and no further income from that source.

So critical did the financial condition of the Boards become during that period, that in 1895 the General Assembly appointed a Committee to raise a Million Dollar Fund to be used to clear the debts of the Boards of the Church.

That year, in order to curtail expenses, Dr. James Menaul, synodical missionary of New Mexico, suggested the transfer of the boarding department of the Indian school at Las Vegas to the school at Albuquerque.

By 1895-96, through its share of the Million Dollar Fund and what could be used of the emergency fund the women had been raising, the Committee's debt was reduced to \$66,360. In spite of that large deficit, the General Assembly that year urged the Woman's Executive Committee to assume "further responsibilities in the way of school work among the Foreign population, also to employ women other than teachers for field work."

As the Committee had long done, the treasurer urged synodical and presbyterial presidents to ask their local treasurers to make their payments quarterly, and not wait until the last quarter. But receipts kept falling, and the teachers' salaries were long overdue. When the Million Dollar Fund did not clear all the indebtedness of the Boards, the General Assembly appointed an investigating committee to look into the affairs of the Church Boards and discover the causes for the debt. Needless to say, Miss Lincoln looked forward to the committee's coming with some apprehension, even though she knew she had done her best. To her relief and the relief of the Woman's Executive Committee, the examiners made a favorable report of the treasurer's books. Now Miss Lincoln had nothing but praise for the men, calling them "Christian gentlemen, as she knew they would be," in writing of their visit to treasurer friends. "Manlike," she said, "in their generosity they suggested that the women help pay the debt of the Board."

By 1896-97, as the financial condition of the country showed signs of improvement, the Committee's receipts began to increase. "A radiant smile of thankfulness went over the audience when the treasurer announced that the debt had been decreased to \$9,461," reads the report of that year.

Now the women could return to the idea of renaming their organization. They recorded that "in view of the fact that the title of the Woman's Executive Committee of Home Missions is frequently mis-

understood as signifying only a local committee in New York, we will hereby change the name of our organization . . . to the Woman's Board of Home Missions." From 1897 on, it was known only by the new name, though the relationship to the Board of Home Missions did not change.

With true Christian faith and courage, the Woman's Board took action to "relieve the Board of Home Missions of the support of Presbyterian work in Alaska and as much more on Mexican and Indian fields as possible," thereby fulfilling its promise "to carry out more fully the recommendation as to evangelization work when its debt should be paid." The General Assembly also authorized the Woman's Board to commission women other than teachers to do missionary work in connection with the homes of "the mountain people of the south and wherever similar work is needed." The women appointed Bible readers and "field matrons," who greatly aided the missionaries, which led to a number of churches and schools having been organized. During the following years, community centers were opened, and an increasing call came for such service.

At the next annual meeting, Miss Lincoln proclaimed the news that the debt was finally paid.

In 1898, following the Spanish-American war, the Board of Home Missions established a missionary at Mayagüez and another at San Juan, Puerto Rico. The Woman's Board opened the *Colegio-Americano* at Mayagüez and La Marina school at San Juan. In 1901 the Woman's Board appointed Dr. Grace Williams Atkins as its first medical missionary to the West Indies, to serve in San Juan. Now the work of the Woman's Board literally extended "from sea to shining sea." Beginning at Barrow, 18° from the North Pole, it extended to the Caribbean, 18° from the equator; and east to west, from the Atlantic to the Pacific.

Miss Lincoln began her report at the annual meeting of 1898-99 with a Bible quotation that must have reflected the feeling of every woman present: "*O give thanks unto the Lord for he is good; for his mercy endureth forever.*" For the first time in six years our books close, showing a balance on the right side of the ledger." There was great rejoicing.

The Freedmen's Board was still in debt to the extent of some \$40,000, and action had been taken to "remove that deficit as fast as possible." A Sunday had been appointed for special offerings for this purpose, on which reports were made at the annual meeting. "Jubilant indeed was the cheering, as telegram after telegram was read from the platform telling of the Sunday collections, and as pledge after pledge was given

for the same object—to wipe out the debt of the Freedmen's Board; triumphant were the notes of the Doxology when the final announcement was made that the full amount was raised," reported the *Home Mission Monthly* sometime later.

All that members of the Woman's Board seemed to need was a year or two of increase to reach out for larger tasks. Their works were truly built on faith. They now offered to share in the support of the six synodical missionaries of the Home Board having an oversight over the mission schools and of the "new ministers in the French Broad Presbytery where churches have grown out of our schools." They also pledged themselves to reopen schools they had been forced to close and to a "modest spreading of mission schools in the most destitute communities."

A few auxiliaries in 1901-02 urged that summer offerings be taken to tide the Woman's Board over the vacation period, when gifts were always lightest.

Women across the country were looking forward to the year 1903, when the twenty-fifth anniversary of the work of women for Home Missions would be observed. In honor of the occasion, a celebration and a silver anniversary were planned. The women and the missionaries in New Mexico had long felt that there should be the same opportunity for an education for Spanish-speaking boys as was offered the girls. The Woman's Board proposed that a silver anniversary fund of \$50,000 be raised to build, equip, and endow such a building, to be called, in honor of the president of the Board, the Mary E. James building. Funds came in from the time of the announcement until by April 1905 some \$48,965 of the whole amount had been raised.

At the annual meeting of 1903, Dr. McAfee summed up a few results of the Committee's work in that first quarter-century. He stated that ninety-eight churches had grown out of the school work since its beginnings. The Indian, largely because of the mission school, was beginning at last to look upon the white man as his best friend. Natives on the "Mexican" field were contributing land and tuition as never before for the establishment of Christian schools. A greater number of boys and girls than could possibly be accommodated were applying for admittance to all mission schools.

In 1906, for the first time in history, the Woman's Board received over half a million dollars during a fiscal year: \$505,830. Of this amount, \$70,910 was designated for and turned over to the Board of Freedmen, whose receipts had increased annually.

From the day of organization, the members of the Woman's Executive Committee went to great pains and expense to publicize conditions and needs on the mission fields, not only through the pages of Dr. Jackson's *Rocky Mountain Presbyterian* and the *Home Mission Monthly*, but also through leaflets and pamphlets. They urged that the women of the Church study these materials and familiarize themselves with the needs. The United States government thought so highly of the Committee's leaflet on Indians that it asked for several thousands of copies for its own use. The women of the Methodist Board wrote asking if the Committee would be willing to exchange leaflets with them in instances where the two denominations had work on a mission field.

The women of the various denominations urged mission study in institutes and conferences and kept materials before the young people and adults of the Church. Out of this interest grew a cooperative educational movement. It was felt that mission study books, jointly sponsored, would be more effective than books issued denominationally. The first book issued was introductory, showing the necessity for mission work in all the areas served by the women of the several denominations. The Missionary Education Movement was founded in 1902 at Silver Bay, New York. Today twenty-eight denominations participate in this movement. Mission study groups and classes have played and still play an important part in the giving of women to the missionary work of the Church.

Through the years a tendency toward closer cooperation had been growing not only between the Woman's Home and Foreign Boards, but also between Presbyterian women's boards and groups of other denominations. In the fall of 1908 the Council of Women for Home Missions was organized, with the Woman's Board appointing a representative to serve on it. Various denominations each had had representatives working among the immigrants at Ellis Island. In 1910 the Board suggested that a "unified work for immigrants passing through Ellis Island be initiated, so as to avoid duplication . . . the best trained workers, regardless of denominational affiliation, to be employed." In 1920, following World War I, conditions among the migrants had become so appalling that the Council of Women for Home Missions began a ministry to these peoples in the camps where they were living while they were following the crops.

Through resignations because of ill health or family reasons, or through death, there had been many changes in the Board's member and secretarial roster down the years. One by one the older women left vacant

chairs, but so well had they laid the foundations of the work that younger members were always ready and willing to assume the responsibilities. After ten years of consecrated service, most of which were spent in an effort to clear or avoid a debt, Miss Lincoln, the treasurer of the Board, resigned because of illness, and Miss V. May White was elected to succeed her.

Though because of ill health Mrs. James had resigned in 1908, she retained her interest in the work until the last day of her life. On Palm Sunday, 1912, she passed away.

Mrs. Bennett, who upon Mrs. James' resignation had been made acting president of the Woman's Board, was elected to the presidency in May 1909, an office she was to hold until 1923.

In 1911, just twenty-five years after the first issue of the *Home Mission Monthly* had come off the press, Mrs. Delos E. Finks, editor for a quarter century, died after a short illness. Though the Woman's Board felt the loss keenly, fortunately the daughter, Miss Theodora Finks, who had assisted her mother in the later years, was able to take over the editorship.

The character of the work of the Woman's Board had changed immeasurably down the years. The little stone dropped into the water on December 12, 1878, was still sending out concentric circles that were reaching farther than anyone could have envisioned. While the original work was never minimized, other work of a different nature was added from time to time. Contact with the missionaries was now in the province of Dr. McAfee, superintendent of schools. No longer were there the chatty entries in the Minutes. Nor would there have been time or space to record each school's or teacher's interests or problems as there once had been. Minutes now covered several pages and recorded actions and motions that would have mystified that first Committee, for instance, the question of buying automobiles for mission stations. The heart and soul of the work remained the same, however, the aim to establish and support mission schools and the churches that grew out of them, to offer neighborhood house service, to establish clinics, and, when possible, a hospital where there were no such privileges, for the improvement of the health of the people served.

In 1915 a two-bed hospital and dispensary were erected at Embudo, New Mexico, to serve the outlying plazas, the nearest hospital being many miles away. For several years the missionaries to the Navahos in Arizona had pleaded for an industrial school and medical missionary

work among these Indians. In 1910 Dr. James D. Kennedy was appointed as a medical missionary to these people. In 1914 the school was transferred from Jewett to Ganado, bringing with it the name Kirkwood Memorial Home. Five years later, both the hospital and school were transferred by the Board of Home Missions to the Woman's Board. A new dormitory for girls was erected, the boys' dormitory was remodeled, and the hospital facilities were improved. In 1907 the former school building at Haines, Alaska, was adapted for hospital service. A small hospital, with twelve beds, was in constant use, but in 1918, during the war, it was rented to the government.

The Woman's Board did not, as a rule, direct from headquarters the work among the foreign-speaking peoples. It was generally under the care of synods and presbyteries. The only work among immigrants that was supported by the Woman's Board was that at Ellis Island. In 1915, as part of this work, the Board assumed one-half the expenses of a man to investigate conditions at the ports on both coasts.

The year 1915 was an important milestone in women's work for the Church. The General Assembly authorized the incorporation of the Woman's Board of Home Missions, to be responsible only to that body, with full power to receive and administer its own funds and accept legacies in the Board's name. To avoid any possible misunderstanding, the Woman's Board issued a statement telling of the friendly relations that had always existed between the two Boards. "Dr. Kendall really brought us up," they said. "It is equally true that Mrs. James brought us up with deference and obedience to the Assembly's Board. 'Loyalty to the Board' was one of her reiterated maxims. Through all the years there has been nothing but harmony between us, and, on the part of the women, the comfort of the backing of the Home Board."

In 1916, the North Pacific Board turned over to the Woman's Board all the home mission work under its care.

There is neither space nor reason to record the names of all the secretaries connected with the Woman's Board down the years, but those who remained to make a career of their work and those who were first to hold certain secretaryships will be mentioned. Because of the need and demand for more information about the work of the Woman's Board, in 1916 a new office was created: that of publicity secretary. Miss Helen A. Ballard was the first secretary called to this office, though she remained little over a year. Miss Dora M. Fish, who had been treasurer of the Woman's Board since 1911, resigned that year, and in her place

the Board appointed Miss Edna Voss from the staff of Wilson College, where she had been teaching mathematics. Miss Voss held that office for two years, when she became general secretary of the Woman's Board, succeeding Miss Edith Grier Long, who had served since 1914. Miss Mary Wallace Torrence succeeded Miss Voss as treasurer. In 1918 Miss Voss left the office of general secretary and took her master's degree in education at Columbia University. Two years later she returned to become superintendent of schools under the Woman's Board, the first woman to hold that office.

It was also in 1916 that Miss Mabel M. Sheibley was appointed as assistant secretary of the Board. She had taught after graduation from Smith College, and had taken her master's degree at Columbia University previous to coming to the Board. When Miss Ballard withdrew in 1917, the publicity work of the Woman's Board was added to her responsibilities. Since there were no district, or area, secretaries at that time, except for an office in San Francisco, Miss Sheibley carried all the correspondence in reference to speakers with synodical, presbyterial, and local society presidents.

Even in 1916, before the United States participated in World War I, the economic effects of the war were reflected in the work of the Woman's Board. Costs rose, greatly increasing expenses at the mission schools. Certain supplies were either unobtainable or difficult to get. When, the following year, the United States entered the war, men missionaries and several older boys at mission schools were called into service. The editor of the *Home Mission Monthly* reported that paper was scarce and all prices were soaring. The possibility of having to increase the yearly subscription rate to the magazine was considered. In time the war ended, however, though prices did not recede as was hoped. The mission at Barrow, Alaska, in those days had only infrequent communication with the outside world. The little Eskimo village did not know until the following March that the armistice had been signed.

It was during 1918 that the Woman's Board developed a social program through homes of neighborly service, educational work, medical and social efforts.

In 1920 Miss Lucy Dawson, who had been active in presbyterial and synodical work in Baltimore, was called as general secretary of the Woman's Board, which office she held until 1923.

The department of Christian Social Service was organized in 1920, and Miss Lila Bell Acheson, now Mrs. DeWitt Wallace, one of the

founders of *Reader's Digest*, was called as secretary. After two years, when migrant work had come to be looked upon as interdenominational responsibility, Miss Acheson was transferred to the Council of Women for Home Missions. Other phases of her work, including that among the immigrants at Ellis Island, remained with the Woman's Board. Through the department of Christian Social Service, the Board offered scholarships to young women of foreign extraction who wanted to prepare for work among their own people in this country. Fellowships were made available for American girls who had finished college and wished to take a master's degree in religious education, giving half their time to academic work and half to field work under supervision.

In 1921 Haines House was opened in Alaska, at the request of missionaries and others, to care for orphan and half orphan native children.

In 1922 the bureau of Special Objects was made a distinct office, its purpose to obtain pledges from churches or individuals for the support of specific home mission fields and missionaries.

The matter of merging the Home and Foreign Board women's magazines had long been under discussion, especially among the constituency. In fact it had become something like the weather as a topic of conversation. Miss Sheibley recalls that one spring when there was a women's meeting in a distant city, someone asked on the train en route what items were likely to come up for discussion. Mrs. Charles K. Roys, of the Board of Foreign Missions, parted the curtains of her berth to say, "We can always discuss 'How to Reach the Unreached Woman in the Church' and 'Merging the Women's Magazines.'" As far back as 1896 one group wrote to the Woman's Executive Committee suggesting that the two magazines be made one. The Committee felt that since this was the first such request, the time had not arrived "to consider consolidation." Through the years, however, similar requests came to the Woman's Boards of Home and Foreign Missions. Mrs. John H. Finley, who was elected to membership on the Woman's Board of Foreign Missions in 1901, and has served on the magazine committee for over fifty-one years, recalls that the members of that Board were also reluctant to have their magazine lose its identity. The matter never passed the period of discussion until 1920, when, after repeated requests from the constituency, one of these from the floor of the annual meeting that spring, the two Woman's Boards appointed committees to come to some decision and bring in recommendations.

Meanwhile, in 1922, the General Assembly authorized the merger of the Board of Home Missions, the Woman's Board of Home Missions, the

Board of Missions for Freedmen, the Board of Church Erection, the Missionary Department of the Board of Publication and Sabbath School Work, the Permanent Committee on Evangelism, and the Committee on Army and Navy Chaplains into one Board, to be called the Board of National Missions. This was brought about the following year, 1923. During this transition period, in compliance with the increasing requests, the Woman's Board of Home Missions and the Woman's Board of Foreign Missions agreed to merge the two mission magazines. The date for issuance of the joint magazine was set for January 1924. The women proposed several names, but *Women and Missions* was finally settled upon.

Miss Lucia Towne was called as the first editor of the new magazine. She served until 1940, when she resigned because of ill health, and died in 1942.

The *Home Mission Monthly* had some 40,500 paid subscribers on its books at the time the Boards were united. There must have been many women who subscribed to both magazines, for the combined list that first year was approximately sixty thousand. Unfortunately for the magazine, it was launched just previous to the time when women's receipts for both Boards began to decline. As a result, the subscriptions to *Women and Missions* decreased proportionately, until by December 31, 1940, when women's gifts also reached their lowest point, there were only between twenty-three and twenty-five thousand subscribers. The next year, as receipts began to increase, so also did subscriptions to *Women and Missions*.

With the organization in 1923 of the Board of National Missions, the Woman's Board, as such, after forty-five years of outstanding service, ceased operation, although it continued in legal existence as a "holding corporation." Miss Emma Jessie Ogg, a member of the Woman's Board since its incorporation in 1915, is president of that holding body. She has also served continuously as a member of the Board of National Missions since its organization.

It was largely the division of Schools and Hospitals that continued the work of the Woman's Board, though the publicity was carried by the new publicity department.

At first there was some misgiving on the part of the women as to whether the merger would decrease gifts to the work the women had built up, but time routed such fears. In 1920 the receipts for the Woman's Board had been \$723,427. At the time of the merger they were \$1,115,682. From the fiscal year ending 1922 to that of 1932 inclusive,

the receipts each year were over \$1,000,000, though in 1927 they began a gradual decline. By 1939-40 receipts for women's work for both the National and Foreign Boards reached the lowest point for several years.

In 1926 Miss Dawson resigned from her position as secretary for promotion, and Miss Ann Elizabeth Taylor was called to succeed her, first as acting secretary, then as secretary, which office she held until her withdrawal from the Board in 1949.

Miss Taylor had received an A.B. degree at Macalester College in St. Paul, Minnesota, and an M.A. degree at the University of Chicago, and recently had an honorary degree conferred upon her by her Alma Mater. She was the first woman graduate to receive this distinction. It was during Miss Taylor's early secretaryship that women's gifts reached well over a million dollars annually, and, but for the depression, would probably have continued to do so. However, she was to see receipts increase again in 1940 and on, until in 1948 they once more passed the million dollar mark. In the fall of 1949, Miss Elsie Penfield was elected to succeed Miss Taylor. With a B. A. and an M. A. degree from the University of Kansas, Miss Penfield had been dean of women at Carroll College, Waukesha, Wisconsin, but was on leave of absence for a year at Syracuse University, completing work on her doctorate, when she was called to the Board of National Missions.

Space does not permit mentioning all the field and district and other secretaries who made their contribution to the cause of National Missions, then moved on to other interests, but their names and the offices they held may be found on the back covers of *Women and Missions* and *Outreach* from 1924 on. (See also the Appendix.)

During World War I, little had been done in the way of repairing or replacing equipment at mission stations. For some time, therefore, between the date of the armistice and that of the merger of the several Boards, the Woman's Board had been in the process of enlarging several plants, improving certain equipment, and increasing missionary personnel, so that they might take care of the growing number of boys and girls who begged to be admitted to the schools. In 1923 three new buildings were in the process of being erected at Dwight Indian Training School, Oklahoma. Forsythe Memorial School for Spanish-speaking and Mexican girls, for which plans had been laid before the merger, was opened in Los Angeles. That fall the Board acquired the day and boarding school at Cárdenas, Cuba, known as La Progresiva, which had been jointly administered by the Woman's Board and the Presbyterian Church, U.S.

Following the decision of the General Assembly in 1922 that the Oriental work in California was to be turned over to the Board of Home Missions, Ming Quong Home for Chinese girls, Oakland, California, and the work conducted at the rescue home in San Francisco by Miss Donaldina Cameron were transferred to the Woman's Board, and, automatically, following the merger, to the Board of National Missions.

For some time before the merger, the Woman's Board had been making a study of the schools and health centers under their care, with a view to determining which had served their purpose and should be closed and which strengthened. Several mission schools, started in areas that had but recently been a part of the wilderness, had originally offered the only educational facilities over a radius of many miles. But as the frontier moved westward, rapidly following the course of the sun, clearings became villages; villages, towns; and towns, cities. Public schools had sprung up beside some of the mission schools, often with higher standards because of the example set by these schools. Many church schools had already been closed. Some that had started as elementary schools had been made secondary schools, and a few of the secondary schools had become junior colleges or academies. The Westminster College of Salt Lake City, for instance, had its beginnings as an elementary school, called the Salt Lake Collegiate Institute, in the basement of the First Presbyterian Church in that city, and later came under the care and support of the Woman's Executive Committee. The study of the Board's schools disclosed that in some instances the emphasis should be placed on vocational training. When several schools were found to be competing with public or other denominational schools, it was decided to close them.

A number of other changes were being seriously contemplated, when the world-wide depression of 1929 fell upon the land. By 1933 the Board had felt the loss in receipts to such an extent that retrenchment all over the mission field was imperative. That year all day schools were closed where educational opportunities were offered through public schools, and, when it could be done, boarding schools were merged. Logan Academy, at Logan, Utah, for instance, was closed and the students were transferred to Wasatch. Since there were now Christian neighborhood houses, churches, and Sunday schools to welcome the Spanish-speaking and Mexican girl students who had attended Forsythe Memorial School, that school, too, was closed. So, also, were many Negro day schools.

In June 1932, the Negro schools, which had been under the division of Missions for Colored People, were turned over to the division of Schools

and Hospitals, but returned to the former division in 1934 and held there until 1938, when they were again placed under the unit of Educational and Medical Work in New York, where they remain today.

During this period several changes in policy were made. Allison-James School, at Santa Fé, a high school for Spanish-speaking girls, was made a coeducational junior high school. Menaul School, at Albuquerque, a high school for Spanish-speaking boys, was made a coeducational senior high school.

When schools and other centers were in areas of such need that closing them would have meant depriving the peoples served of all such opportunities, they were, of course, continued. The mission at Ganado, Arizona, was one of these centers. The Rev. Fred G. Mitchell had for several years carried on evangelistic work at Ganado, but though the need for medical service was acute, it had not been regularly maintained. The missionaries implored the Board to provide a medical staff and adequate hospital facilities. In 1927, Dr. C. G. Salsbury, who had served under the Board of Foreign Missions as a medical missionary in China, was sent to Ganado to set up a medical program, and in 1930, after a year as acting superintendent, was made superintendent of the mission to succeed Mr. Mitchell.

It was Mr. Mitchell who had brought water to the mission. The story of his faith that "the God who brought water from the rock for the children of Israel would do the same for the Navahos" and of the ultimate success of the fourth attempt to drive an artesian well is too familiar to be repeated here. But when the Indians began to come from miles around to fill their barrels with water from that well, there began a wider Christian service to the Navahos.

The flow of some 4,500 gallons of water a day made possible the beautifying of the mission grounds. Dr. and Mrs. Salsbury literally turned the parched desert into an oasis for Navahos and whites. New buildings began to spring up on the campus, including the beautiful new church, also the Clarence G. Salsbury high school building, completed in 1950 just before Dr. Salsbury's year's leave of absence. He "retired" in 1951 and is now acting director of the Arizona State Department of Health.

In 1930 the main unit of the present hospital building was erected. The Navahos gradually lost some of their fear of the white man's medicine, until even the medicine men themselves came to the hospital for treatment.

It was in 1930 also that the three-year nurses' training school was established at Ganado. Intended at first for Navahos only, young Indian women from other groups were soon admitted, as were several Spanish-speaking girls from New Mexico plazas.

Ganado doctors and nurses have long held clinics over the reservation and at the hospital, and literally armies of babies have been delivered in the wards, many of whom would not have lived except for the skillful care of the medical missionary and nurse.

When Dr. Salsbury left Ganado in 1950, Mr. Joseph A. Poncel, who had been superintendent of Tucson Indian Training School and, prior to that, of Allison-James School in Santa Fé and of Wasatch Academy in Utah, was made superintendent, with Dr. William D. Spining in charge of the medical program.

The nurses' training school, which had graduated 150 nurses in twenty years, was discontinued last year. Plans are now being worked out for the training of practical nurses, who will help in the evangelistic work at the hogans.

Within the last decade or more, several changes have come about throughout the mission field. Because it was felt that there were now adequate public facilities in the area for the training of young women as teachers and that the Asheville Normal School was no longer a "mission" project, in November 1937 it was turned over to a local board of trustees. In 1942, Dorland-Bell School for girls, at Hot Springs, North Carolina, was merged with the Asheville Farm School at Swannanoa, North Carolina. Asheville Farm School was made a junior college and renamed the Warren Wilson Junior Vocational College, since shortened to Warren Wilson Junior College. In 1944, some of the lower grades carried at Sheldon Jackson School, Sitka, Alaska, were dropped, and two grades were added to make the school a junior college to meet the requests of the young people, who must either come to the States for such training or be denied it. Because it had reached a stage where it could be administered locally and was no longer a "mission" hospital, the Presbyterian Hospital at San Juan, Puerto Rico, was in 1946 turned over to a local board of trustees on a "diminishing support" basis. In 1948, on the recommendation of a committee of the Synod of Oklahoma, who felt that the school had served its purpose, Dwight Indian Training School was closed for the second time. This school had been originally opened in 1822 by the American Board of Commissioners for Foreign Missions as a day and boarding school for Cherokee Indians, but closed during the

Civil War. Reopened by the Woman's Executive Committee in 1886, it was operated for the next sixty-two years.

In April 1943, in order to increase the building funds of the Boards, the women voted to add the income from honorary memberships to these funds. In November 1946 it was voted to have "Opportunity" projects to which the women could make contributions over and above their regular giving. Miss Ann Elizabeth Taylor states that the idea of Opportunity gifts originated with Mrs. David M. Thomas, of Los Angeles, long a member of the Board of National Missions.

It was following the reorganization of the Church Boards in 1923 that women's work in the Board of Christian Education came into being, and women were elected to Board membership. In 1928 the Board authorized, if funds were available, the "engagement of a woman associate secretary to be related to the department of men's work and field promotion in Chicago."

In 1929, for the first time, the three Boards cooperated in the planning of the Biennial Meeting of the Woman's Missionary Societies held in St. Paul. However, it was at the Atlantic City meeting in 1942 that women's work for the Board of Christian Education became an integral part of the whole program of women's work.

In January 1947, the official organ of the women's work of the two Mission Boards, *Women and Missions*, became three-Board, and the name was changed to *Outreach*. Today the number of paid subscribers totals more than 55,000, and that number is increasing. The magazine is holding to tradition in that it is still self-supporting, as the parent magazines had been through the years. In addition to paying all expenses—salaries, rent, paper, printing, postage, and all else, it has had surpluses every year but one, when, because the January issue was held up in the Christmas mails, renewals did not come in until January. That "technical" deficit has been entirely paid off.

Since 1927 the women of the Presbyterian Church have held biennial, triennial, or quadrennial meetings. The first such meeting was held in San Francisco in 1927; the next in St. Paul in 1929; then in Pittsburgh in 1931. Because of the depression the fourth meeting was not held until 1935, this time at Asheville; the next, at Buck Hill Falls in 1938, when women delegates from presbyterial societies met for the first time on a nation-wide scale. Then came the historic meeting in 1942 at Atlantic City, when the women voted to form a national organization, and Mrs. Paul Moser was elected chairman, as that office was called in

the beginning. On that occasion it was decided to hold a National Meeting every four years. The second such meeting was held in Grand Rapids in 1946, when the constitution was ratified and the name "National Council of Women's Organizations of the Presbyterian Church, U.S.A." was adopted. Mrs. John M. Irvine was elected president. The third quadrennial meeting was held at Ocean Grove, New Jersey, in 1950, and Mrs W. Verne Buchanan was elected president.

It had been decided to open the 1950 meeting to all Presbyterian women who wished to attend, and they came from almost every state, from Alaska, the West Indies, Guatemala, South America, Europe, the Near East, the Far East, the Philippines, and Africa. The attendance at this meeting was the largest ever registered. It was an adventure in the widening of Christian fellowship that left every woman present spiritually richer than she came.

Over the years the spirit of cooperation not only among women of the Boards of the Church but among those of other denominations as well had been broadening and deepening. This would have delighted the heart of the "saintly Mrs. Doremus," as those who knew her always referred to her in later years. As mentioned in Part II, it was she who in 1861 formed the home and foreign missionary organization called the Union Missionary Society, which crossed both denominational and geographical lines.

In 1941 the United Council of Church Women was organized, through which women of the several denominations have expressed their "united concern for Christian action" on various issues. It is this body that for some years has handled the annual World Day of Prayer program and made the allocation of the gifts. Mrs. Bennett, Miss Ogg, and other Presbyterian National Mission leaders were among those who helped bring this organization into being. In November 1950, in the merger of the several interdenominational organizations into the National Council of Churches of Christ in the U.S.A., the United Council of Church Women became the General Department of United Church Women.

* * *

No one would attempt to evaluate the work of Presbyterian women for Home Missions since the first sewing circle so lovingly packed and dedicated the first box to warm the hearts and bodies of a missionary family. Through the years this service has grown; in 1951 the valuation of new articles assigned to and made by sewing groups for mission stations was approximately \$100,000. This is in addition to the miscel-

laneous items sent, such as used clothing, books, magazines, and Christmas gifts. About 92 per cent of women's giving today is specifically designated Gifts from the date of the organization of Women for Home Missions to and including 1951 total \$38,679,608.91.

There are many intangible results of the work that can never be measured, such as changed communities; changed lives that have reached out to change other lives; the many Christian homes that have been established, some of them by men and women who would not have been living except for the skillful care of the medical missionary. Added to these results are the hundreds of boys and girls who have received Christian training because their parents or grandparents first received such training in the early mission schools.

The tangible results of women's work for Home Missions are legion. It is a far cry from that first mission school for Negroes, held under a tree in Virginia, to the beautiful campus of Barber-Scotia College, a four-year accredited college that has sent into all parts of the United States a steady stream of educated, cultured young graduates as teachers, nurses, and Christian wives. Other Presbyterian Negro schools have graduated ministers, doctors, dentists, lawyers, teachers, church workers, nurses, and hundreds in other callings. Though space does not permit naming them, most of the superintendents and teachers at the Negro schools and colleges are graduates of Presbyterian schools. Dr. Barber in his book, *Climbing Jacob's Ladder*, states that many of the Negroes in *Who's Who in Negro America* are graduates of Lincoln University.

If Scotia Seminary (now Barber-Scotia College) claimed no other honor than that of being the Alma Mater of Mrs. Mary McLeod Bethune, its years of service would be justified. Mrs. Bethune established Bethune School (now Bethune-Cookman College) in Daytona, Florida, with "faith in God, a dollar and fifty cents, and five little girls." The founder and former president of the National Council of Negro Women, she is also the president of the Central Life Insurance Company in Tampa. Mrs. Bethune, a specialist in the problems of minority groups, made a valuable contribution to the world-wide gathering that in 1945 convened in San Francisco to write a charter for the United Nations organization.

The records of Allison-James School tell us that fifteen ministers who attended the school are still active in the Presbyterian Church, four in the Baptist Church; two died in service for their country; and two are in military training. Five graduates are ministers' wives; ten have served as missionaries; sixteen are registered nurses; nine are college profes-

sors; sixty are public school teachers; several are doctors, dentists, osteopaths, and chiropractors. As for Menaul, of the sixteen pastors listed for New Mexico and Colorado in the *Year Book of Prayer for Missions* for 1951, all but two had some of their secondary training at this school. According to a report, two other graduates are listed on the staff at the Embudo Hospital, three more in day schools. Five are staff members in the two mission boarding schools. Two are medical doctors, and two are in preparation for that calling. One is a dentist; one is preparing to be. Six are in nurses' training; sixteen are graduate nurses. Three are in public welfare work. Nine are college or university teachers; six are high school principals; five, elementary school principals in New Mexico. One hundred twelve are in the business world. Several are working for the Atomic Energy Commission in positions of importance and confidence.

Wasatch Academy has graduated many sons and daughters of whom the school may well be proud. One is a Presbyterian minister. One is studying for the ministry. Several are active in church work, in the choir, in Sunday school. Several teach in mission schools, colleges, or public schools. Some serve as church elders or trustees. Some have done outstanding work in science. Many are doctors, dentists, and nurses. One is in radio and one in T.V. work. Two are lawyers. One was an interpreter at the Yalta conference. Two are poets.

As for La Progresiva, the majority of the leaders in the Presbyterian Church in Cuba were once students at this school. Many hold civic office. Several are teachers. There are also among the graduates engineers, lawyers, doctors, and dentists.

Sheldon Jackson School has graduated three young men, including the late Rev. Edward S. Marsden, who have taken college and seminary training in the United States and have gone into the ministry in Alaska. Three young men have had training at San Anselmo Seminary, been ordained, and returned to Alaska to serve as ministers. Many are elders in Alaskan churches. Several became nurses. Many more have established Christian homes and are leaders in their local churches. It was former Sheldon Jackson School students who organized the Alaska Native Brotherhood and Alaska Native Sisterhood, Christian organizations for the betterment of the Alaskan native peoples. Most of the offices in these organizations have been held by Sheldon Jackson School alumni.

Ganado High School has graduated many Christian young men and women. Two are ministers. Nine are engineers. Some are nurses. Some

are engaged in Christian work at the mission. Several hold responsible positions on the maintenance staff. Many serve as Christian lay workers, making weekly visits to the homes of the Navahos. One graduate of the high school and of the nurses' training school is serving as field nurse. One is a judge. One is a government worker.

Tucson Indian Training School has among its graduates pastors and lay workers, ranchers, miners, government employees, farmers, merchants, and many others.

Warren Wilson Junior College is equally proud of its alumni, among whom are a minister, several farmers, miners, factory workers, teachers, artisans, a druggist, nurses, chemists, contractors, dentists, and those in numerous other callings.

* * *

The story of women's work for the Church can never be fully told in one book or in many books. As a minister put it long ago, "Women's achievement for missions will be revealed only in the Heavenly records. It is too glorious for man's recording."

Imagine the amazement of the woman who two thousand years ago found that her five barley loaves had fed the multitudes! Yet we wonder if it could have exceeded that of the woman who a century and a half ago started the first Female Society, if she could have known that from that small beginning was to grow a movement that would one day encircle the globe.

The future of women's work for the Church can never be imagined. It is known only to the Creator of every good thing. All we can say is "And now tomorrow!"

APPENDIX

FEMALE SOCIETIES ORGANIZED BETWEEN 1803 AND 1853

SINCE no record of the early female societies of the Presbyterian Church seems ever to have been compiled, we give below the names of those organized during the half century following the date of the Newark Society. Information about these societies has been gathered from Miss Theodora Finks' typescript, *The History of Synodical and Presbyterial Societies*, from readers of *Outreach* and ministers interested in the history of women's work in the Church; from old General Assembly Minutes; old Theological Seminary reports; old letters, newspaper clippings, magazine articles, historical files, etc., etc.

This list cannot be complete, and there may be some discrepancies in dates. Sometimes we have been given the date of organization of a society only to find record of its existence years before.

Those societies with an asterisk (*) before their names have had continuous service.

Interesting items and anecdotes that have come to us from old records and other sources are added for the light they throw on the times.

1803 *FEMALE CHARITABLE SOCIETY, organized by the women of the First Presbyterian Church of Newark, New Jersey

Though this society still functions under its original name, and some of its present membership are also members of the First Presbyterian Church of Newark, it no longer has any connection with the Church.

Dr. MacWhorter, in 1794 Moderator of the General Assembly, and pastor of the Presbyterian Church in Newark from 1759 to 1807, in his "charity sermon" in 1805 said, "This society was 'instituted for the most benevolent purposes, and it is allowed by all that they have done much good. . . . Their charity has been judicially and frugally expended. None, as far as I know, have reflected upon them, or blamed them, but multitudes have spoken much in their praise.' "

1803 In 1802, when the first Standing Committee on Missions of the General Assembly issued an appeal for funds and missionaries for work
to among the Indians, Gideon Blackburn responded, and in 1803 was
1808 appointed missionary to the Cherokee Indians in Tennessee. Four years later he established a school there for Indian boys, the first of its kind. In 1806 he toured the South and collected upward of \$1,500 for the school. Shortly afterwards he came north on what would today be called a "promotional speaking trip." So effective was he in telling the story of his "little Indians" that in seven months he raised over \$5,000, a sizable sum for the times. There can be no doubt that he was largely responsible for many of the female societies formed within the next few years. In

1806 he who was later to become the founder of Blackburn College wrote a letter to Dr. Ashbel Green, chairman of the Standing Committee on Home Missions, in which we find this request: "Ask your Female Societies to pray for me and my little Indians." This would suggest that Gideon Blackburn, and no doubt Dr. Green, knew about those "praying societies" and where they were located, but no one else seems to have recorded them.

1810 *FEMALE PRAYING SOCIETY, Christ's Church, Catskill, New York

This society claims to have the longest record of continuous organization and giving to Home Missions in the Presbyterian Church. (See also p. 28.)

1812 *FEMALE HOME MISSIONARY SOCIETY, Prattsburg, New York

Organized at Prattsburg, the home of Narcissa Prentiss (Whitman), this society is said to have been the first Presbyterian organization of its kind and the second female society to have had continuous service in the Church in this country.

In the early days, under the "Plan of Union" between the Presbyterian and Congregational Churches, gifts were sent to the American Board of Commissioners for Foreign Missions, and missionaries, even though Presbyterian, were commissioned by that Board. Dr. and Mrs. Marcus Whitman, both Presbyterians, went to the Oregon country in 1834 under the American Board, which was administered by the Congregationalists.

The home of Narcissa Prentiss Whitman, at Prattsburg, was purchased by Dr. Arthur H. Limouze and presented to the Board of National Missions as a memorial to Narcissa Whitman, a Presbyterian home missionary, the first white woman to cross the Rocky Mountains.

In addition to gifts of money, during its first twenty-two years, the Prattsburg Society sent "575 pounds of wool, manufactured on shares by those who were needy, to mission stations among the aborigines."

1812 FEMALE CENT SOCIETY, Northumberland, Pennsylvania

This society was organized for foreign missions work.

1812 *FEMALE PRAYING SOCIETY, of the (now) Market Square Church, Harrisburg, Pennsylvania

The national and foreign missionary societies of today are "direct descendants" of this society. We quote from an historical sketch: "It first met in the school room of Mrs. Anthony, another woman belonging to the noble band of teachers, showing that in this region, education went hand in hand with religion, even as in the New England states. . . . Later Mrs. Root proposed a collection for the two Missions, Domestic and Foreign. . . .

"At one time the ladies formed a sewing circle for the purpose of assisting a young man, Isaac McIlvaine, who had no means of obtaining

a theological education. They succeeded in their object and Mr. McIlvaine entered the ministry and became a useful and respected clergyman."

1813 FEMALE ASSOCIATION, Pencader Church, Newark, Delaware (Welsh Presbyterian)

Led by their pastor, the Rev. Samuel Bell, "this society united with Christians of all denominations on November 22, 1813, in a common purpose, interesting to them all: The diffusion of the Light of Salvation, the Distribution of the Bread of Life. . . .

"On one occasion the Band agreed to fill a box of dresses for little children in India for the Union Missionary Society, under Mrs. Doremus, of New York. No less than three of these dresses were made by young men. One of them used a window sill as his thimble, and all of them were accustomed to larger tools than thread and needles. But every little frock was a credit to its maker, and God blessed the cheerful givers." In the report of the Theological Seminary of 1817, a gift of \$16 was credited to this society.

1813 *FEMALE MISSIONARY SOCIETY, Red Oak, Ohio

1814 *FEMALE CENT SOCIETY, Hopewell Church, then Bullville, now Thompson Ridge, New York

This society originated in the home of the Rev. Isaac Van Doren. (See also p. 15.) The "initiation" fee was 6 cents; dues were 1 cent a week. A gift of \$5 made the donor a "life member."

In the first report of the Society we find: ". . . They also report that the sum of \$31.65½ cents has been expended in the purchase of books toward the formation of a Library, leaving a balance in favour of the Treasury of \$13.25; which sum, together with what may be received till the next semi-annual meeting in June the Committee recommend to be expended in increasing the Library. For although the Society should, and doubtless does, feel itself bound sacredly to appropriate ultimately, the one half of its income to assist pious youth in the prosecution of their studies at the Theological Seminary at Princeton agreeable to the Constitution; yet, as the prosperity of the Society appears to be ultimately connected with, if not greatly to depend upon the present enlargement of the Library, the Committee are of the opinion that the charitable object of the Society in regard to the education of youth for the Ministry will thereby be ultimately promoted." In the Seminary's report of 1818 a gift of \$20 for "necessitous students" is credited to this society.

The report of the first semi-annual meeting of this society is probably the shortest ever recorded by any female organization before or since:

"The first semi-annual meeting of the Society was held in the Church at Hopewell, when a sermon was delivered by the Rev. I. Van Doren

from Prov. 31:20, 26, 27. 'She stretcheth out her hand to the poor: yea she stretcheth forth her hands to the needy. She openeth her mouth with wisdom; and in her tongue is the law of Kindness. She looketh well to the ways of her household, and eateth not the bread of idleness.'

"The dues being collected by the Treasurer, the meeting was concluded with prayer."

1814 FEMALE HARMONY SOCIETY, Second Presbyterian Church, Wilmington, Delaware

During the winter of 1814 this society, under the pastoral care of the Rev. Dr. Reed, "opened a Sabbath school for the instruction of poor children in the first rudiments of learning and also in religious knowledge. Twenty-three children attended on the first Sabbath, and but three of that number had ever said their prayers in all their lives. . . . It was thought a day school supported by subscription would answer every sanguine hope in the bosoms of those to whom was committed a charge so momentous, but the difficulties of the times, the scarcity of money, and all the evils attendant on war seemed to rise like mountains between our desires and our means . . . but humbly trusting . . . we commenced a subscription and were encouraged beyond our hopes. In a few days we collected a sum sufficient to begin with, but being in great difficulty respecting a teacher and unwilling any longer to defer our designs, we called a meeting of the society and became duly organized under the appellation of 'The Female Harmony Society.' "

1814 *FEMALE CHARITABLE SOCIETY, Chatham, New Jersey

This society later became the missionary society of First Church, Madison, New Jersey. It had for its object "the relief of poor widows with small children; poor women unable to earn a living themselves; and to distribute religious books, tracts, and newspapers to the poor and sick in the neighborhood."

Records "give due credit to the French families residing in this vicinity, who allied themselves with the society and contributed to its support."

1815 *FEMALE CHARITABLE SOCIETY, South Salem, New York

In the first year of this society's existence, the funds raised were given "one half to foreign missions; the remainder was 'voted to be paid to Mr. Burbank toward making out his salary for the preceding year.' " "We suppose," wrote Mrs. G. E. Hull for the 100th Anniversary in 1915, "a deficit [in the pastor's salary] did not occur the second time, for one-half the second year's funds were forwarded to the Board for the use of the Heathen School in America." Then for six or eight years the funds were donated to the "Cherokee Mission" and to the "Heathen School" in Cornwall, Connecticut.

From the first the society had for its object "to aid the cause of mis-

sions," and has an unbroken record of having contributed to home missions.

1815 FEMALE BIBLE SOCIETY, Cincinnati, Ohio

This society was organized by Mrs. Charlotte Ludlow Riske, "wife of the minister who preached in and around Cincinnati, O."

1815 FEMALE CENT SOCIETY, Chillicothe, Ohio

In the constitution we find, "The Society is to consist of females only, married or unmarried; and they are to be such as sustain a religious or moral character. Those who become members are required to pay one dollar, in advance, and one cent a day through the year, to be discharged quarterly."

In the Seminary's report of 1817, this society is credited with a gift of \$64.13.

1815 *RELIGIOUS FEMALE CENT SOCIETY, Bridgehampton, L. I., New York

This society was reorganized in 1836, the name changed to the Female Benevolent Society, and its purpose enlarged so that the women might work for missions and other charitable purposes.

1815 *FEMALE CENT SOCIETY, First Church, Pittsburgh, Pennsylvania

This society made the first recorded gift for Home Missions from women of that church. The women gave \$60 to Home Missions in 1815, and in 1818 sent money to the Western Missionary Society, which had been created by the synod soon after its organization in 1802, its object being "to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and if need be, among the Interior inhabitants where they were not able to support the Gospel."

In 1866 the missionary society "was sending boxes to missionaries in the West and money to Dr. Sheldon Jackson."

The National and Foreign missionary societies of today are offspring of this original society.

1816 FEMALE BIBLE SOCIETY, Buffalo, New York

Two women, Esther Pratt and Comfort Landon, prayed that a missionary might come to them "in their little settlement of Buffalo." Four years after the arrival of a minister in 1812, a Female Bible Society was formed. The first contribution was 12½ cents.

We read: "A number of local societies antedate the Buffalo Presbyterian Society, organized in 1872; First Church and Griffin Mills held regular meetings in 1821. The present organization in the First Church of Buffalo is a descendant of the Ladies' Home Missionary Society, established January 1, 1829. Ripley and West Avenue Churches have records reaching back to 1827. Fredonia held meetings in 1828, and West Field's records begin in 1830." These women gave to missions, helped in local charities, sewed for institutions, and met in prayer circles.

1816 FEMALE MISSIONARY SOCIETY, Oneida, New York

This society was in existence at this time, though it may have been organized earlier. We read that in 1816 the Rev. David R. Dixon, of Mexico, New York, and the Rev. Henry Smith, "the society's missionary," attended a meeting on December 4 for the purpose of organizing a church at Hannibal, New York.

1816 *FEMALE EVANGELICAL SOCIETY, Parsippany, New Jersey

This society has carried on without interruption, and has all records to date, including the original constitution and list of charter members, also secretaries' and treasurers' reports. At its organization it was resolved, ". . . that the object of this society shall be primarily to lend pecuniary aid for dispensing the knowledge of God to the destitute . . ."

1816 FEMALE PRAYER MEETING AND MISSIONARY SOCIETY, First Church, East Cleveland, Ohio

1816 FEMALE DOMESTIC MISSIONARY SOCIETY, Second Presbyterian Church, Philadelphia, Pennsylvania

While this was not an all-Presbyterian woman's society, according to the list of members in the first annual report, with the exception of one Dutch Reformed group donors were all from the "Female Auxiliary Societies" of the Second Presbyterian Church.

In the first report we read, "Our society originated from a few females who were in the habit of meeting at the house of a widow for social prayer. . . . In July 1816 a more extensive field of usefulness was suggested in the formation of this society for the purpose of supporting a missionary to preach in the . . . almshouse, hospital, and prison." The society was originated July 18, 1816; by August 20 the members had obtained subscriptions and donations to the amount of \$410.

1816 FEMALE CENT SOCIETY, Washington Court House, Ohio

"The whole object of this society was to aid in educating young men for the ministry." Membership was secured by signing the constitution and paying 25 cents quarterly.

1816 FEMALE MISSIONARY SOCIETY FOR THE POOR OF THE CITY OF NEW YORK AND VICINITY, Spring Street Presbyterian Church, New York City

1816 FEMALE BENEVOLENT SOCIETY, Princeton, New Jersey

A report states that this society "made shirts for the students of the Theological Seminary, and evidently was just a sewing society." However, there is record of the fact that the "Ladies' Society of Princeton, N. J. gave \$158 in 1817 to the Theological Seminary." In October 1822 there was started the "Princeton Female Society for the Support of a Female School in India." In 1823 this was evidently combined with the earlier society, and a constitution was drawn up. A Negro

woman from Princeton was sent as a missionary to the Sandwich Islands (Hawaii), after which the society evidently worked for her as well as for the school in India and the students at Princeton.

In the constitution of the Female Society we read, "The society shall have a patron, who shall be some respectable gentleman chosen by the society at their annual meetings. The patron of the society shall be expected to attend the annual meetings, and to counsel and aid the institution in the execution of its benevolent design."

At the close of a sermon delivered by Dr. Ashbel Green before the Female Society of Princeton on August 23, 1825, after addressing the women, whom he called "My respected Females," he turned to the men present and said, "Men and brethren, who hear me on this occasion, be reminded of the words of the Apostle Paul. . . . Help those women that laboured with me in the Gospel . . . with your prayers and purses. . . . And now, hearers of all descriptions, I call on you to help these women on the present occasion, by a liberal contribution to their funds." (Previous reference to this sermon is made on page 27.)

1817 *FEMALE CHARITABLE SOCIETY, Cranbury, New Jersey

The object of this society was "to aid the funds of the Western Missionary Society of New Jersey, the Educational Society of New Brunswick Presbytery, of which they were then a part, the Theological Seminary, and local charity."

1817 FEMALE CENT SOCIETY OF SHELTER ISLAND, New York

The object of this society was to "aid indigent young men in preparing for the Gospel ministry."

1817 FEMALE CENT SOCIETY OF BUTTERNUTS, Gilbertsville, New York
(See the story of the beginnings of this society on page 25.)

1817 FEMALE CENT SOCIETY, Liberty County, Georgia

1817 FEMALE DOLLAR SOCIETY, Lawrenceville, New Jersey

The report of the Theological Seminary for this year credits this society with a gift of \$33 for "necessitous students."

1817 FEMALE CHARITABLE SOCIETY, Smithtown, New York

1817 *FEMALE HEATHEN SCHOOL SOCIETY, Ballston Center, New York

The women of this society "met at the homes of members and paid dues of 25¢ a year, but in a short time raised them to 50¢. . . ." In 1824 they sent \$20 "to the Rev. Dr. Miller," professor in the Theological Seminary at Princeton, for educating a heathen youth for the Cherokee Mission. His name was David Brainerd [probably named for the early missionary, David Brainerd]. . . . They did some sewing, as a record is made of making collars and false fronts for "indigent young men" who were studying for the ministry at Princeton. In 1832 is this entry: "Since the formation of this society in 1817, the society has raised and paid

to the American Board and to the Theological Seminary at Princeton \$882.10."

This society voted to send money for the education of a young man connected with the French colony at Kankakee, Ill.

"The heritage of the missionary spirit of these pioneer women who must have made many sacrifices during the early history of this church has resulted in an unusual number of ministers and missionaries going out from here," we read. (Mrs. Gordon T. Scoville, Hershey, Penna.)

1817 FEMALE CHARITABLE SOCIETY, Potsdam, New York

In the by-laws, we read: "Meetings to be held on the first Monday of each month at which time pieces are to be read and useful questions propounded." The annual dues were 50 cents. "All moneys received were to be divided equally between foreign missions and missions in America. In 1819 this by-law was amended to read: 'This money shall be appropriated to the education of indigent young men for the gospel ministry.'"

1817 FEMALE CHARITABLE SOCIETY, Pittsgrove Presbyterian Church, Daretown, New Jersey

The society gave assistance to "distressed members of the congregation and their families." The greater emphasis in following years was on Foreign Missions, the pastor, Dr. Janvier, having been a member of the Foreign Board and having a son in India. As early as 1807, however, the church contributed to the General Assembly's fund "for the missionaries of the General Assembly."

1817 FEMALE CENT SOCIETY, Waterford, New York

The object of this society was to "afford assistance to poor and pious young men pursuing their studies at the Theological Seminary at Princeton. . . ." At the expiration of every six months the money was forwarded to the Moderator of the Presbytery of Columbia for the particular benefit of such student as the presbytery should judge proper. The amount collected the first year was "\$20 and 5 shillings." . . . These meetings were "always opened and closed with prayer by the Pastor."

1817 FEMALE CHARITABLE SOCIETY, Bedford, New York

The Seminary's report of this year credits this society with a gift of \$10.

1817 FEMALE CENT SOCIETY, Basking Ridge, New Jersey

In the old records of this church is the following item: "April 1768. Cash collected by congregation of Basking Ridge, by order of Synod for use of Indian Missionary at two different times tithe money 3*£*. 7*s*. 3*p*. Delivered to Mr. Samuel Kennedy to be sent by Mr. Pepard."

1818 THE SYNOD OF ALBANY, NEW YORK, in *The Narrative of Religion*, stated: "Female Cent Societies and Prayer Meetings have been formed in most

of our congregations and the assistance they render is very considerable. Indeed the Church owes much at the present day to the exertions of pious females. . . . In 1822 the Female Missionary Societies numbered fifty branches."

1818 FEMALE SOCIETY, Elk Presbytery, Tennessee

This society was organized "to help send missionaries to the Indians, at whose hands many of them had suffered."

1818 FEMALE CHARITABLE SOCIETY, Poland, Ohio

After lapse in activity and reorganization in 1844 under the name of the Female Missionary Society, there was a careful recording of gifts for missions. It was agreed that the fare of the society's table be uniformly plain and common, and that any woman "transcending the rule would subject herself to a fine of five dollars to be applied to missionary purposes."

The Home and Foreign Missionary Society of 1877 and the societies of today regard themselves as direct descendants of that society of 1818.

1818 *FEMALE BENEVOLENT SOCIETY, First Church, Orange, New Jersey

This society was organized with 60 members. Its purpose was the "Relief of the Poor and Distressed, the Education of Pious Youth for the Gospel Ministry, the Distribution of Bibles and Religious Tracts, and to Supply Funds to the Extension of the Gospel Truth."

1818 *FEMALE SOCIETY FOR MISSIONS, Derry Church, Hershey, Pennsylvania

1818 FEMALE MISSIONARY SOCIETY, Bellfonte, Pennsylvania

This society recorded contributions of \$17.50 the first year. "Sewing and missionary boxes followed."

1818 FEMALE MISSIONARY SOCIETY, Fairview and Cumberland, Pennsylvania

1818 FEMALE MISSIONARY SOCIETY, Pittsford, New York

1819 FEMALE MITE SOCIETY, Scrubgrass, Pennsylvania

1819 FEMALE CHARITABLE SOCIETY, Fairfield, Pennsylvania

1820 FEMALE MISSIONARY SOCIETY, Potts Grove, Pennsylvania

1820 FEMALE INDUSTRIOUS SOCIETY, Troy, New York

This society may have been formed earlier, but there is a notation that in 1820 it sent to the Theological Seminary "six shirts, twelve cravats, seven silk flags and eight pairs of stockings."

1821 *WOMAN'S SEWING AND READING SOCIETY, Lawrenceville, New Jersey

The purpose of this society was "to help needy students at Princeton who were preparing for the ministry." Tardy members were fined 3½ cents. An excerpt from an old report reads: "Because of the low and embarrassed state of funds of the theological seminary at Princeton and the expense of attending, boarding, clothing, and instructing so many

persons, they sewed to assist the wardrobes of students preparing for the ministry. They made numbers of 'false fronts' and 'false bosoms' for students."

In the preamble of the constitution, is the following: "... Perceiving moreover the many powerful . . . and successful exertions now making in our own country and elsewhere for the promotion of our Redeemer's Kingdom upon earth, the rapidly increasing of missionary and Bible intelligence from every quarter of the globe, and the great utility and importance of diffusing such information throughout a Christian community; do resolve to form ourselves into a society for the promotion of these objects. . . .

"Meetings were held every two weeks, summer and winter, as required by the Constitution. They lasted from two until six, at which time the hostess served supper. If the day proved stormy, the meeting was postponed but never omitted. . . .

"A clergyman or elder led in prayer, for most faithfully did these mothers of the church carry out the more difficult part of their object, that of disseminating religious intelligence. . . ."

There is a note, under date of 1817, among gifts to the Theological Seminary, of a gift of \$33 from the "Female Dollar Society" of Lawrenceville.

1821 DORCAS SOCIETY, Old Pine Street (Third) Presbyterian Church, Philadelphia, Pennsylvania

1821 FEMALE BIBLE, TRACT, AND MISSIONARY SOCIETIES, in Huntingdon Presbyterian, Pennsylvania

"As log meeting houses were replaced with more pretentious buildings, the women by means of bazaars and their own giving, provided carpets, pulpit furniture, a steeple or bell."

1821 FEMALE PRAYING SOCIETY, New Castle, Delaware

In the report of the Theological Seminary for this year, a gift of \$16 is credited to this Society.

1822 FEMALE MISSIONARY AUXILIARY SOCIETY, Pleasant Ridge, Cincinnati, Ohio

1822 BETHEL MISSIONARY SOCIETY, Bethel Presbyterian Church, Presbytery of Pittsburgh, Pennsylvania

"The first missionary enterprise was organized in 1822 and called the Bethel Missionary Society, auxiliary of the Western Missionary Society. It consisted of 106 members of which 44 were women. In 1823 the Treasurer received \$80.50, \$32 in articles of clothing and farming or mechanical utensils, \$21 in paper money, and in specie, \$27.50. The money was used to support missionaries to the Indians and the outlying settlements of whites."

- 1822 FEMALE SOCIETY FOR THE SUPPORT OF A FEMALE SCHOOL IN INDIA, Princeton, New Jersey
(See also item under date of 1816, p. 146.)
- 1823 FEMALE MISSIONARY SOCIETY, Bedford, New York
This society "sent 100 boxes to the mission field in its first hundred years of service."
- 1823 FEMALE SOCIETY FOR THE SUPPORT OF THE HEATHEN, Philadelphia, Pennsylvania
- 1823 FEMALE MISSIONARY SOCIETY, Alexandria, Pennsylvania
This society, organized on Christmas day, met thereafter twice a month. "Arriving just after a 12 o'clock dinner, they worked until bedtime, making gentlemen's socks, needle books, and pin cushions for sale." By the end of the year they had raised \$90 to be sent to a missionary among the Osage Indians.
- 1824 FEMALE DOMESTIC MISSIONARY SOCIETY, Lucerne County, Pennsylvania
- 1825 *FEMALE MISSIONARY SOCIETY, Mercersburg, Pennsylvania
In its first year this society sent a box valued at \$175 to a missionary in Minnesota.
- 1825 FEMALE BIBLE SOCIETY, Peach Orchard (Hector) New York
"The name of 'Peach Orchard' was originally given a part of this town shortly after the first white settlers arrived, because of the peach trees grown by the Indians along the Seneca Lake."
As to the purpose of the Female Bible Society, we read: "The sole object of this society was to contribute towards the circulation of the Holy Scriptures . . . particularly among the destitute of the Town." Any unused money collected was sent to the American Bible Society. This society was active until 1855.
- 1825 *FEMALE CHARITABLE SOCIETY, Sangerfield, New York
This later became the Ladies' Benevolent Society, Waterville, New York, then "Woman's Missionary Society." All records, books, and the original constitutions have been preserved.
- 1827 LADIES' MISSIONARY SOCIETY, First Church, Cortland, New York
This was followed by a Young Ladies' Missionary Society in 1836 and a "Juvenile Group" in 1838. Young men were admitted to the Young People's Group in 1841.
- 1827 FEMALE TRACT SOCIETY, Philadelphia, Pennsylvania
This society was probably organized earlier, since there is record that this year the society wrote a letter to the General Assembly, stating that they were sending "5000 religious tracts in English." Later they sent some in German, "to be distributed to ministers, missionaries, and others in those parts of the country, destitute of religious books."

1827 *MITE SOCIETY, Albion, New York

The earliest written records are dated 1834. The women met to "sew and collect money for charitable purposes connected with the church, and for the spreading of the Gospel in the homeland." This society became the Women's Home and Foreign Missionary Society.

1828 FEMALE MISSIONARY SOCIETY, Huntingdon, Pennsylvania
(See also p. 15.)

1829 LADIES' HOME MISSIONARY SOCIETY, First Church, Buffalo, New York

1830 FEMALE MISSIONARY SOCIETY, Sixth Presbyterian Church, Philadelphia, Pennsylvania

1831 *LADIES' MISSIONARY SOCIETY, Old Stone Church, Cleveland, Ohio
This was the fourth society of its kind in Ohio

1832 FEMALE MISSIONARY SOCIETY, Wheeling, West Virginia

1832 FEMALE TRACT SOCIETY, Newton, Pennsylvania
In 1847 the name was changed to Ladies' Foreign and Domestic Missionary Society.

1833 *FEMALE TRACT SOCIETY, Middletown, Virginia

The object of the society was "to aid the Western Foreign Missionary Society in sending missionaries to the Heathen." (They also worked among the Indians in the United States.) The society had twenty charter members. Later, this society was renamed the Female Missionary Society. Middletown was renamed Fairmont in 1842, and that part of Virginia later became a part of West Virginia.

1833 FEMALE BENEVOLENT SOCIETY, New York City
This society is mentioned in the General Assembly Minutes of that year, though it may have been formed earlier.

1833 FEMALE MISSIONARY SOCIETY, Lowville, New York

In the constitution we read: "The Ladies of Lowville, having associated themselves together for the purpose of aiding the Missionary Cause and advancing the Redeemer's Kingdom, and doing all in their power to promote His glory by using their influence and giving as the Lord hath prospered them . . . did organize the 'Female Missionary Society,' Oct. 16, 1833." They had eight present at first meeting. The meeting was opened and closed with prayer. The society contributed \$34 the first year "which it sent to Mr. Perkins—the first American Missionary to Persia—toward purchasing Tracts for that country."

1833 YOUNG LADIES' EDUCATION SOCIETY, New York City

One of the objects of this society was "to raise money to educate teachers for work among the Indians." At the end of the first year they had 125 members.

- 1834 FEMALE BENEVOLENT ASSOCIATION (Eastern), South Salem, New York
 This society was organized in the parsonage at South Salem. . . . Meetings were held on the Thursday afternoon before the full moon in each month. . . . Later on the afternoon meetings were discontinued, the meeting became a social evening gathering, and was held on the Wednesday evening before the full moon. "Although there were exceptions, usually the money was voted to the Board of Foreign Missions."
- 1834 FEMALE MISSIONARY SOCIETY, First Presbyterian Church, Castile, New York
- 1834 WOMEN'S MISSIONARY SOCIETY OF GREENBUSH, organized at Blauvelt, New York
- 1834 WOMEN'S HOME MISSIONARY SOCIETY, Peach Orchard (Hector), New York
- 1834 LADIES' MISSIONARY AND BENEVOLENCE SOCIETY, Albany, New York
- 1835 FEMALE MISSIONARY ASSOCIATION, Rutgers' Church, New York City
- 1835 WOMEN'S MISSIONARY SOCIETY, Bellona, New York
- 1835 SOCIETY FOR THE EVANGELIZATION OF THE WORLD, First Presbyterian Church, Newark, New Jersey
- 1835 FEMALE MISSIONARY SOCIETY, Second Presbyterian Church, Castile, New York
- 1835 FEMALE MISSIONARY SOCIETY, Brick Church, New York City
 This society may have been organized earlier, but it contributed to the Mission Board that year.
- 1835 *FEMALE MISSIONARY SOCIETY, Washington, Pennsylvania
- 1836 YOUNG LADIES' MISSIONARY SOCIETY, Cortland, New York
- 1836 FEMALE MISSIONARY ASSOCIATION, Second Presbyterian Church, Troy, New York
- 1836 FEMALE MISSIONARY SOCIETY, Upper West Conocheaque, Pennsylvania
- 1837 FEMALE CENT SOCIETY, Middletown, Virginia (now Fairmont, West Virginia)
- 1837 *FEMALE MISSIONARY SOCIETY, Batavia, New York
 This society had eighty-four members at the end of the first year. From an old report we read: "One member of this society, Mrs. Temperance Sullings, finished her 160th quilt for the society on her 93rd birthday, in 1883. Her daughter, Ruth, became a member of the society and gave her first quilt in 1840, when she was a child. She averaged three quilts a year, until the last year of her life, in her ninety-third year, when she gave one quilt at every meeting, or twelve for the year. She was said to have prayed as she worked. When she knitted mittens she prayed that the

hands of the wearer might be 'swift in the master's work.' When she knitted stockings, she prayed that the 'feet wearing them might never go astray.'"

1839 FEMALE BENEVOLENT SOCIETY (Western), South Salem, New York

"On account of the large territory included within the bounds of the South Salem congregation, it was thought best by the ladies to organize a second missionary society, in the western part of the parish, and this was done November 19, 1839."

This society devoted its funds to aid the cause of domestic missions. In 1874 "the Dorcas Society was organized by a meeting of ladies held at the parsonage. . . . The constitution states that 'the object of this society is to provide, from time to time, supplies of clothing for the relief of indigent persons in South Salem and elsewhere.' Besides furnishing clothing and other supplies to our own needy ones, this society has each year sent away a box of clothing and bedding; for sixteen years to the Home of the Friendless, New York City; two years, to mission schools among the Indians, and for eleven years, to Park College, Missouri. The estimated value of these boxes for the first eighteen years is \$1111. There is no record of appraisal for the other years."

1840 LADIES' MISSIONARY SOCIETY, Oxford, Pennsylvania

From a report we read: ". . . In 1836 the women of the Oxford Church came together once a month to pray for their homes, their church, and the country. . . . Four years later this group was organized into a Ladies' Missionary Society. The ladies took great pleasure in packing a box of clothing once a year to send to Africa. After some time they thought it best to turn their attentions to the home field. . . . They sewed for the Negroes of the community. They made shirts for the needy Princeton Theological students. As they sewed, Mrs. Dickey read to them from Baxter's *Saints Rest* and Fox's *Book of Martyrs*. . . . It was said that Dr. Dickey (the pastor) was advised by his session to be present at every meeting of the society, for 'one never knew what the women might pray for.'"

This society is said to have "sewed and picked lint" for the soldiers of the Civil War.

In 1870 a constitution was adopted, and the object of the society defined: ". . . to aid the cause of Home Missions by preparing boxes of clothing for missionaries' families and promoting the cause of religion in any way deemed wise by the Society and having the approbation of the Pastor." The admission fee was 25 cents, with a fine of 6 cents for each absence. The meetings were opened with a short devotional period, and the afternoon from two to five thirty was spent in sewing. "Money for materials was raised by church suppers, socials, and spelling bees.

And how they sewed! Well filled boxes of new and second hand clothing and useful articles were packed and sent to missions under the care of the Home Board. Of the making of sheets and pillow cases there seemed no end. They were eventually sent to schools: Asheville, N. C., to Kedron, an Indian school, to Mrs. McFarland in Alaska. Quilts and more quilts were made and sent to schools and missionary families. . . . Before long they had scholarships or part scholarships in schools in Alaska, Tucson, Indian Territory, Salt Lake Collegiate Institute in Utah, Lucy Laney's school in Georgia, one for mountain whites, Laura Sunderland, and later one in Puerto Rico."

1841 *FEMALE BENEVOLENT SOCIETY, Little Falls, New York

In 1851 this society became the Missionary Sewing Society for the benefit of Home Missions.

1842 FEMALE CHARITABLE SOCIETY, Morris Plains, New Jersey

This society sent "a bundle of clothing and bed furniture for Princeton Seminary students that year."

1842 FEMALE CENT SOCIETY, Cambridge, New York

This society may have been organized earlier. It is mentioned in the General Assembly Minutes of this year.

1842 FEMALE PRAYER MEETING FOR MISSIONS, South Amenia Church, New York

1842 DORCAS SOCIETY, Duane Street Church, New York City

1843 LADIES' SEWING SOCIETY, Whitehall, New York

This society raised funds for furnishing the church and "other benevolent purposes." Contributions from nine men are recorded. The Ladies' Home Missionary Society was organized in 1853, "its funds to be appropriated to promote missionary efforts in our own community."

1843 FEMALE BENEVOLENT SOCIETY, New Hartford, New York

1843 DORCAS SOCIETY, First Church, Utica, New York

This society was organized for Home Missions sewing. The name was later changed to the Home Missionary Sewing Society.

1844 FEMALE SEWING SOCIETY, Peach Orchard (Hector), New York

". . . The records show that the women of this society did custom sewing for anyone wishing work done. They made a man's shirt for 50 cents in those days!" (Mrs. John Merrill, Valois, New York)

1844 SEWING SOCIETY, Fresh Pond, L. I., New York

This society may have been in existence much earlier, but this is the date given for the sending of their first missionary box to the Home Board, with inquiry as to whether other missionary boxes could be used on the Home field.

- 1846 FEMALE MISSIONARY SOCIETY, Scottsville (formerly Wheatland), New York
- 1847 FEMALE MISSIONARY SOCIETY, Plain Grove, Pennsylvania
- 1848 FEMALE MISSIONARY SOCIETY, Butler, Pennsylvania
- 1850 SEWING SOCIETY, First Church, Boonton, New Jersey
 There seems to be no date available for the beginning of this society, but mention is made of its activities in this year.
- 1851 LADIES' CIRCLE, First Church, St. Louis, Missouri
- 1853 LADIES' HOME MISSIONARY SOCIETY, Whitehall, New York

In its constitution we find, "This society is organized with the understanding that the funds are to be appropriated to promote missionary efforts in our own country." Also, "It shall be the duty of the President at 6½ o'clock P.M. to call the attention of the Society to business matters, and perform, or appoint some one to do so, an appropriate religious service. For we labour in vain, except the Lord favour our efforts. It shall be the prerogative of the Directors to control the funds for procuring materials for work, and their duty to prepare work for those in attendance, and make such social regulations as the occasion may require, to price the articles made, reporting once a month such as are finished, and their value, taking charge of them until they are finally disposed of. Which shall devolve upon them, providing their direction of the avails meet the wishes of a majority of the Society, present at the meetings when their purpose is submitted for consideration. Monthly reports to specify only the amount of the value of articles."

In outlining the work of the secretary, the constitution states, "It shall be her duty to read to the society, once a month, this constitution and to submit it to such as may wish to examine it with a view to join us, but not to the criticisms of the curious."

In 1854 the constitution was revised. "The objects of the society were two: by pecuniary aid to promote Missionary efforts in our own country, and by association to improve social influences on our own community."

In addition to the foregoing, the Theological Seminary Reports from 1817 to 1820 inclusive give the names of several women's societies, together with their contributions during those years to the "indigent but pious" seminary students.

PARTIAL LIST OF WOMEN BOARD AND STAFF MEMBERS, PAST AND PRESENT

When the Board of Home Missions, the Woman's Board of Home Missions, and other Boards were merged in 1923, Mrs. Fred S. Bennett, who was elected president of the Woman's Board in 1909, was made first vice-president of the Board of National Missions. Following her withdrawal in 1941, Miss Elinor K. Purves was elected as vice-president. She resigned in 1950 to be succeeded by Mrs. Rush Taggart, the present vice-president.

Miss Emma Jessie Ogg has since 1942 been president of the "holding corporation" for the Woman's Board of Home Missions, of which Mrs. Charles B. Fernald is vice-president; Miss Anna Hallock, secretary; Miss Gertrude Vint, treasurer.

Most of the women secretaries who had served under the Woman's Board were elected to the staff of the new Board, though there were several new designations of offices. Miss Lucy Dawson, for instance, became secretary for Promotion; Miss Edna R. Voss, secretary of the division of Schools and Hospitals; Miss Mary W. Torrence, assistant treasurer; Miss Mabel M. Sheibley, director of Education and Publicity; Miss S. Catherine Rue and Miss Lucy Notestein, assistants in that department; Miss M. Josephine Petrie, director of Young People's Work; Miss Ann Elizabeth Taylor, Miss Roberta Barr, and Miss Maude Kinniburgh, field secretaries. The following were the district officers: Miss R. Marie Preston, Chicago; Miss Emmeline Harbison, St. Louis; Mrs. Adelaide I. Aldrich, San Francisco.

Others might be mentioned, for the wheels of Time have kept rolling, and at "156" and elsewhere the names on doors and the faces behind them have changed many times. Miss Gertrude Vint, who was called to the Board in 1928 as eastern district secretary and in 1932 was made assistant secretary for Specific Work, following the death of Miss Torrence in 1939 became assistant treasurer. When she withdraws in June of this year, Miss Gertrude Seubold, area secretary for the West-Central area, will succeed her. Miss Seubold, who followed Miss Carolyn Mathews at the Kansas City office, will herself be succeeded by Miss Florence Ludy.

Miss Jane Gillespie, who had been an editorial assistant in the department of Education and Publicity, with the responsibility for the manufacture of all the printed materials of the Board, was called to succeed Miss Vint as secretary for Specific Work.

In 1947 Miss Voss resigned from the department of Educational and Medical Work, and Miss Katharine E. Gladfelter, who had been assistant secretary, was elected to succeed her.

When in 1950 Miss Sheibley resigned as secretary for Education and Publicity, Miss Janette T. Harrington, who had been on the staff of *Presbyterian Life*, was elected to that office.

In 1946, when Miss Anna M. Scott, associate secretary for Personnel, withdrew from that office, Miss Frances F. Ball, formerly a missionary at Wasatch Academy was elected to succeed her.

In 1951, Miss Elizabeth Howell resigned as secretary for Young People's Work to marry the Rev. Alan Gripe, chaplain at Davidson College. She had succeeded Miss Rachel Benfer, who in 1942 had followed Miss Ann Chapman. Previously Miss Esther McRuer, who had also served as field secretary and later was associate district secretary in the Chicago office, was secretary for Young People's Work from 1931-37, succeeding Miss Gladfelter.

Miss Lucia P. Towne, editor of *Women and Missions* since the first issue in 1924, who had been in ill health for a number of years, resigned in the fall of 1940 and was succeeded by the present editor, who came from Condé Nast publications to the Board of National Missions as editorial assistant in the department of Education and Publicity and was first editor of *Missionary Mail*, then of *Five Continents*.

There have been too many changes in personnel to name all those who are no longer connected with the Board either by marriage or other tie, but Miss Ellanore Ewing, who served first as district secretary in the St. Louis office, is in the San Francisco area office, to which she was transferred in 1934 to succeed Mrs. Evelyn Browne Bancroft. When Miss Preston withdrew from the Board in 1945, Miss Benfer, who had been a missionary, a field secretary, and secretary for Young People's Work under the Board, was called to succeed her. Meanwhile the Eastern area office has had several resignations because of marriage. Miss Carolyn Mathews, who is in the office at this time, came from the Kansas City office, following her service as a missionary and as a field secretary. She succeeded Miss Mary Hooper, who resigned to marry the Rev. Richard McCarroll, now secretary in the department of New Church Development. Miss Hooper was called as Eastern area secretary following the resignation of Miss Ada Black, who married the Rev. H. Howard Black, of Wappingers Falls, New York, and is now a member of The Board of Foreign Missions and chairman of its Women's Committee.

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